

Poems.

- The Inevitable Playmate
It is a Path
The Song of the Lord
For the Council.
All through life I see a Cross
Into my heart fleeing
I sought the Lord
Let us Jerusalem's Palm - Welcome
The Master sat in a low seat
If you are taking up
There is a city bright
The Temple of Jacob
The Sea Standard - Right
O that mine eyes might closed
For averts the boys
Out of my bondage,
● Drowning Parachute
" Katti Ben Ezra
" Prophecy Rom. XV. 19
" "Think Alah"
● Arnold "Jaco Agnet"
Campbell: "Hospital"
Cowper, "Who is the Blessing"
Brooks, "Our Souls are Lethers"
● Babcock, "This is my Father's World"
Bradt's "It is not for man to trifle"
Bresson & the Seane
- Link. X. 49
"
"
Jas. I. 2, 3
Matt. XXV. 42
" XXV. 20
" XXV. 37
" XV. 1-5
"
"
" XV. 25
"
Jed. VI. 14-16
Matt. XXV. 20
John I. 6
John II. 3
Luk. XXI. 19
"
Acts X. 17
Jas. X. 18f
Rom. I. 1
1 J. II. 3
Phil. I. 6
Rom. VI. 16
Mark I. 1
Mark I. 17
Rom. I. 4

Common. I'd could be I had.	
The morning light is breaking	Luke I. 1
Grassy on the - India	"
"had in my name they prayer"	II Tim. IV. 7
"God's Best"	I Cor. XI. 31
As once toward heaven	I Cor. II. 2
There is no trouble	Eph. I. 18
"Open the white sea sand"	"
The night has a 1000 eyes	"
Dear woodlands - sea steamer	"
Sell them in deeds not words	"
You are the guest at the end of day	Eph. III. 17
How about your	Phil. I. 6.
My fathers sleep on the sea	John X. 10
A Lamb goes uncomplaining	John XIII. 34
I know a bush	"
As place thy sacred name	" XIV. 9
Share you and I today	" V. 32

Clough. By and the struggle.	Luke XXI. 19
Deane. Long Sea.	J. J. J. J.
Campbell. Magdalen	John XII. 3.
Doane. Sound on Eliott	Matt XV. 1-5
Deery. Cathedral epiphany	John I. 6
Herbert. A staff life	Gal. V. 1
Forster. Earnestness	Eph. IV. 13
Arnold. Sherman One more	John XIX. 15
Edgerton. I have no crest	I Cor. XV. 14

Keppling

Jordanson

The young peasant is
that boy

Walter's Wine
The Explorer

Kingsley, Clean & Coal
" God, fight us not "

Kelmer, A Holy Child
" The Kings of the Earth

Kennedy - When J. came to P
Kings, Cape Bassin

Lowell, I do not fear the
Lioness than I side with death.

Lincoln on Lincoln's Death
Kemper's Sermon on Prayer

Lymonds These things shall be
birth, Lord Christ came walking

Reese, A deer clanks loose
Sill - Opportunity

" The Tools Prayer

Fielder, " J. C. is a Man."
French on Prayer

French on Livingstone

Rosatti - Home with Lamb
Shepherd, The Corps bareheaded

Skrimt, Rank by Rank
Temple Under the Pond

I John I. 8
John XVI. 33

"
Luke XXI, 19
Matt. XXV. 44
II P. II. 13 f
Rom. XI. 11

I Cor I. 28
"

Mark I. 37
Matt X VI. 24
Rom. VI. 16

I Tim. I. 7
2a. V. 20

1st Cor. V. 37.
1st Cor. I. 1.

1st Cor. I. 37
I Cor. XI. 31

Gal. in Geneva.
Matt. XXI. 29

1st Cor. X. 44
I. XV III. 1

Acts I. 8.
Acts IV. 12

II Cor. XI. 11-13
"

2a. V. 20

Weyers "Cyprus rose now."	Acts XV. 21
" "Lo as some ship.	John XIV. 3
Leonard. In Progress ✓ sup	II Tim. IV. 7
Thompson The Kingdom of Heaven	Math. XXIII. 37
Van Steamer. Sea Woodlands	Math. VI. 28
Shelley Byzantines	John IV. 32
Jenyns Cyprus John XIV. 4:	John I. 6.
Write to world is too much	Mark I. 37
Largifellow	John XX. 27
Sharp. I have a life with Christ	" XX. 24-29
Lathbury Children of Peter dog	Gal. II. 20.
Lamer The Crystal Church	John VI. 68.
" The Churches of Japan	Phil. I. 6
Cushman The learned astronomer	Eph. I. 18
Schultz Beauty	John XX. 27
Ingalls Opportunity	Rev. III. 8
Wear. The Eastern women's Song	Math. XXIV
Julia Richmond.	II Cor. XIII. 10
Father. I do not ask	John XV. 4
When I look back	"
Come to me. Come to me. O 2/ed.	Math. XX. 24f.
Rigid & lie	Lf. V. 4
O tender Shepherd	Rev. III. 20
Jenyns. Rise out all hopes	"
Will to suffer is divine	Rev. VI. 14
Lord Christ came knocking	Rev. XXI. 27
The only divine that knocks a-	Rev. I. 1
Open the door	Rev. I. 4

"If I have eaten my morsel alone"— Job. 31:17
The patriarch spoke in scorn;
What would he think of the Church,
Were he shown Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"
The mighty apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries have sped;
Millions are perishing; we have bread;
But we eat our morsel alone.

"Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
'Give us, give us your living Bread;'
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, Who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the Blood of the Lord was shed,
And His Body broken to give them Bread,
If we eat our morsel alone?

—Dr. Alexander, Primate of Ire

CROSS

When, passing southward, I may ~~pass~~ the line
Between the Arctic and Atlantic oceans,
I may not tell by any tests of mine,
By any startling signs or strange commotion
Across my track.

But if the days grow sweeter one by one,
And e'en the ice-bergs melt their harden'd
And sailors linger, basking in the sun,
I know I must have made the change of place
Some distance back.

When answering timidly the Master's call,
I passed the bourne of life in coming to
When, in my love for Him, I gave up all,
The very moment when I thought I knew Him
I cannot tell.

But as unceasingly I feel His love,
As this cold heart is melted to o'erflowing
As now, so clear, the light shines from above
I wonder at the change, but press on, knowing
That all is well.

The strings of camels come in single

file,
Bearing their burdens o'er the desert
Swiftly ^{sand:} the boats go plying on the Nile

The needs of men are met on every

hand,
But still I wait

The messenger of God, he cometh late.

I see a cloud of dust rise in the plain,

The measured tread of troops falls on
my ear,

The soldier comes, the empire to maintain

Bringing the pomp of war, the reign

of fear,
But still I wait

The messenger of peace, he cometh late.

They set me looking o'er the desert
drear

Where broods the darkness as the
deepest night.

From many a mosque there comes the call
to prayer;

I hear no voice that calls on Christ
for light.

But still I wait

The messenger of Christ, he cometh late

For a Boy

God who created me
Nimble and light of limb,
To run, to ride, to swim;
Not when the sense is dim,
But now from the heart of joy,
I would remember Him;
Take the thanks of a boy.

Jesus, King and Lord,
Whose are my foes to fight,
Gird me with Thy sword,
Swift and sharp and bright.
Thee would I serve if I might;
And conquer if I can,
From day-dawn till night,
Take the strength of a man.

Spirit of Love and Truth,
Breathing in grosser clay,
The light and flame of youth,
Delight of men in the fray,
Wisdom in strength's decay;
From pain, strife, wrong, to be free,
This best gift I pray,
Take my spirit to Thee.

—Henry Charles Beeching

MY PRAYER

Lord of my life, henceforth I bear
The name of Christian everywhere;
And all observing eyes shall see
Such Christ as is revealed in me.
In trade, or play, my every word
Will shame or glorify my Lord:
Each act, each generosity,
Will point to Thee unwittingly.
Therefore, O Christ, my spirit claim,
And make me worthy of Thy name.

—Dr. Robert Freeman.

"MY HOME IS GOD."

"At that day ye shall KNOW that I am in My Father, and ye in Me, and I in you."—*John xiv. 20.*

—◆(X)◆—
Hebrews xii. 22.

MY Home is God Himself; "Christ brought me there,
I laid me down within His mighty arms;
He took me up, and safe from all alarms,
He bore me "where no foot but His hath trod,"
Within the holiest at Home with God,
And bade me dwell in Him, rejoicing there.
O Holy Place! O Home Divinely fair!
And I, God's little one, abiding there.

John xiv. 6.

"My Home is God Himself;" it was not so!
A long, long road I travelled night and day,
And sought to find within myself some way,
Aught I could do, or feel to bring me near;
Self effort failed, and I was filled with fear,
And then I found Christ was the Only Way
That I must come to Him and in Him stay,
And God had told me so.

1 Peter iii. 18.

"My Home is God Himself;" but oh the cost
That Christ hath paid to bring my spirit there:
His own dear life and all He held most fair,
He laid it down for me that I might come,
And dwell for evermore with Him at Home—
At Home in God, and safe none otherwhere!
O happy Place! O Home Divinely fair!
You too may come and dwell, rejoicing there.
You ask what I have paid? 'Twas nought but this,
I lost my loathsome life and took up His;
And now God's free, FREE grace is all my boast,
Not mine, but His the cost

Romans vii. 24, and viii. 1.

My Home is God Himself ;" erewhiles I dwelt
Within *myself*, a *straitened* drear abode,
And found no liberty to walk God's road,
Bound down by what I saw, or thought, or felt.
God broke me down, and left a ruined place,
But ere I sought the fulness of His grace,
I tried with tears to build it up again ;
I failed, and then God's message came so plain—
" Come forth from all thou art, and dwell in *Me*,
Seek not what thou canst do, or feel, or be,
Lay down thy life, take *Me* instead of thee."
And then I found *God* was my place to dwell,
My Home was God.

Colossians iii. 3 and 4.

How far to travel there? 'Tis just *this* far :
Let God convince thee fully what thou art,
Till thou dost cleave to *Christ* in self despair,
That *He* may bear thee to thy Father's heart,
And thou must lose thyself in coming there.
Made one with Him in His most precious death,
Loosed by His blood, and quickened by His breath,
I stand in Him before the Father's throne,
Accepted in the well-Beloved Son,
And so from self,—from self to *Christ alone* ;
'Tis just *so far*.

Psalm xci.

And now " my Home is God," and sheltered there,
God meets the trials of my earthly life,
God compasses me round from storm and strife,
God takes the burden of my daily care.
O wondrous Place! O Home Divinely fair!
And I, God's little one, safe hidden there.
Lord, as I dwell in Thee and Thou in me,
So make me dead to everything but *Thee* ;
That as I rest within my Home most fair,
My soul may evermore and only see
My God in everything and everywhere ;
MY HOME IS GOD.

September, 1899.

F. BROOK

Ah Aryan land, blest, blest is she!
A magic might is in her name;
Unrivalled stands her ancient fame;
And we, her sons, thrice blessed are we!

Hail, happy omens! presaging
The goal of all my country's woes,—
Pledge that from out her travail-throes
A new and glorious birth shall spring.

Yea, at the end of pregnant strife,
Enthroned as guru of the earth,
This land of Hind shall teach the worth
Of Christian faith and Christian life.

When shall these longings be sufficed
That stir my spirit night and day?
When shall I see my country lay
Her homage at the feet of Christ?—

Yea, how behold that blissful day
When all her prophets' mystic lore
And all her ancient wisdom's store
Shall own His consummating sway?

Now soul and body, mind and will,
Honour and name, my wealth, my all,
Brethren and kindred, great and small,
I yield, Thy purpose to fulfil.

Of all I have, oh Saviour sweet,—
All gifts, all skill, all thoughts of mine,—
A living garland I entwine,
And offer at Thy lotus feet.

1862-1919

Narayan Vaman Tilak.

THE PRESENCE OF JESUS

By Marianne Farningham

He does not seem to answer
All my prayers,
Nor always lift the burden
Of my cares;
And He has called me often
Into night,
And in the time of battle
Made me fight.
Yet if I know Him near me,
All is well;
The comfort of His presence,
Who can tell?

What if I miss my comrades
On the way?
He never will forsake me
All the day;
And though I find the pathway
Steep and long,
And weary of the journey,
He is strong.
So strong that I can rest me
In His love,
And see as in a forecast
Heaven above.

Whatever life may bring me,
I am sure,
The comfort of His presence
Will endure;
There may be gloomy valleys,
Wind-swept heights,
Weird noises in the shadows,
Broken lights;
But I will fear no evil,
Christ will be
A Guide, a Friend, a Saviour—
All to me.

Presb. Recd., Canada

Sept 1942

For the Christian Observer. *March 18, 31*

CHRIST AND HIS CHURCH.

(Written for the present Foreign Mission crisis
by Mary Hoge Wardlaw).

“It was no savage foe
Who dealt this cruel blow,
Threatening My purposes with direful end.
An adversary’s scorn
And malice can be borne,
But it was thou, My own, My trusted friend.”
(Psalm 55:12 and 41:9).

“Lord, from what woeful wars
Came these most grievous scars,
Marring Thy hands, Thy blessed, healing hands?”
“These wounds I bore away,
Friend, from thy house, the day
Thou didst—indifferent—slight My last commands.
(Zechariah 13:16).

“Where is My glorious Church
From wrinkles free, no smirch
Blotting the bridal beauty of her face?
Her head in shame is bowed;
A dark and deadly cloud
Bedims her radiance, veils her royal grace.”
(Ephesians 5:27).

“Ah, Christ, Thy Church repents
Her base indifference.
She cannot thus her loving Lord betray.
She heeds the call, “Awake!
Dust from thy garments shake;
Self’s mighty shackles break;
Thy God’s salvation show the world today.”
(Isaiah 52:1, 2, 10).

Miami, Fla.

Hymn for Those in Service

Eternal Father, strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
O hear us when we cry to thee
For those in peril on the sea.

Creator, who dost from above
Behold thy sons with eyes of love,
Giving them courage to endure,
And hearts whose aims are high and pure;
O stretch thou forth thy mighty hand
O'er those in peril on the land.

Lord, guide and guard the men who fly
Through the great reaches of the sky;
Aloft in solitudes of space,
Sustain them with thy saving grace;
O hearken to our fervent prayer
For those in peril in the air.

O God of light and love and power,
Be with our men in danger's hour;
In perils oft, against the foe,
Companion them where'er they go;
And may they ever raise to thee
Glad hymns from air and land and sea.

"But Thee, but Thee, O S
But Thee O poet's Poet, v
But Thee O man's best Ma
O perfect Life in perfec
Of all men's Comrade, Se
What if or yet, what mol
What least defect or sha
What rumor, tattled by a
Of inference loose, what
Even in torture's grasp,
Oh, what amiss may I for
Jesus, good Paragon, Tho

I Sought The Lord

I sought the Lord, and afterward
He moved my soul to seek him, see.
It was not I that found, O savior
No, I was found of Thee.

Thou didst reach forth Thy hand
I walked and sank not on the sto
'Twas not so much that I on Thee
As Thou, dear Lord, on me.

I find, I walk, I love, but O th
Of love is but my answer, Lord, t
For Thou wert long beforehand wi
Always Thou lovedst me. (An

"But Thee, but Thee, O S
But Thee O poet's Poet, v
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Of inference loose, what
Even in torture's grasp,
Oh, what amiss may I for
Jesus, good Paragon, Tho

There is no broken heart like heart
For loved one's sin;
The fall of our ideal ever wakes
The death within.

And this was Thine, is Thine, O Father
In triple power,
Thy boundless love with vision pierce
Beheld that hour.

Forbid that I should add to Thy
One drop of woe,
But grant me for myself to gather
Its overflow.

Thy tears in dark Gethsemane o'er
Their limits' brim,
Help me to lift those fallen drops
And live for him.

"If it is right, there is no other way!"

Brave words to speak, and braver still to live;
A flag to guide the battle of each day,
A motto that will peace and courage give.

"If it is right, there is no other way!"

Wise words, that clear the tangles from the brain;
Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.

"If it is right, there is no other way!"

This is the voice of God, the call of truth:
Happy the man who hears it to obey,
And follows upward, onward, from his youth.

Priscilla Leonard

What was their tale of some
Looking, I think, upon
One with a fate, and sworn
One who was fettered a

Round him a robe, for sham
Ate with empoisonment
He thro' it all was to his
Desperate patience of

.
So even I, and with a pang
So even I, and with a
Yearn for the sign, O Chris
Faint for the flaming

.
Ah what a hope! and when a
Stops the heart beati
Inly my spirit to his sile
Faints till she finds

Ah but not yet he took me from my prison,
Left me a little while, nor left for
Bade as one buried, bade as one arisen
Suffer with men and like a man be st
There is no grief of man can hold so
As this of Thine;
Our human sorrows cannot nearly tou
Thy pain divine.

They suffer most that most have power
And Thine, we know,
Is measureless by aught in heaven al
Or earth below.

There is no bleeding like the spirit
The pierced soul;
There are no tear-drops like the dr
From hearts not whole.

My Savior's Hands

A pair of little hands I see,
Two chubby infant hands so wee
Clutching sweet Mary's face in glee

Two boyish hands, sturdy and brown,
Holding the plane in Nazareth town
In Joseph's shop as he seen gaze down

Two hands of a youth, older grown,
Kissed in prayer by a rugged stone
Out on the hill top, all alone.

A young man's hands, tall marked & strong,
Seeking to end in the ruthless throng
The helpless victims of sin and wrong

Two tired hands reach to olive tree -
In the garden of Gethsemane
Cloaked for my sins in agony.

Two hands outstretched on a cross of wood,
From cruel nail wounds red with blood,
Bringing a lost world back to God.

O hands of my Crucified Christ divine
Take into Thine own these hands of mine,
And teach them to serve with a love like Thine

Bele Trona Bengtson

Christ in the Universe.

With this ambiguous earth His dealings have
been for us, these abide:

The signal to a man's, the human truth

The lesson, and the joy that, crucified.

But not a star of all

The innumerable host of stars has heard

How He administers this terrestrial ball.

Our race has kept their Lord's entrusted word,

Of His earth-making feet

Have known the secret, cherished, fondle,

The terrible, shamefast, frightened, whooped, sweet

Heart-shattering secret's His way with us.

The planet knows that this -

Our wayside planet, carrying land or wave,

Love and life multiplies, and pain & bliss

Bears as chief treasure our forsaken grave.

Now in our little day

May His devices with the beams be guessed

His pilgrimage to thread the Milky Way

Or His pathways how be manifested

But in the eternities

Southsea we shall compare together, here
A million alien people, in what guise
He trod the Pleiades, the Lyre, the Bear
Oh, he prepared my soul!

To read the inconceivable, to scan
The million forms of God those stars enroll
When in our turn, we show to them - & then -
Albi Wynne -

No Peace of Deira

• He and came down to Deira in torment when
to lay.

• "Our world is full of wickedness, my children
remain and stay

And the Saint and Seer and Prophet
Can make us better of it

• Then to sanctify & prophesy, and pray."

So Deira found the world in unpropitious peace.

"Gentle good and fair and hate

I have harnessed state to state

And with ^{hate} gold & free their hate on land ...

And behold all earth is laid

• In the peace which I have made:

If I could choose

● I would not dare though it were offered me
To plan my lot for but a single day
So sure am I that all my life would be
Marked with a blot in token of my sway

● Had ever I granted me this day to choose
One shining bead from the world's jeweled string
Yea & fortune I would quick refuse

● To grasp a richer & more costly thing -
With this brave talisman upon my breast
I would be ruler of my rebel soul

● To own this gem is to command the rest
It is the talisman called Self-control,
It is the wicket gate to broad debates

● To peaceful slope & mountains blue & fair
Calm-browed content beyond its border waits

● And lo! Love sits in the sunshine there
So, friends, if my poor love could have its way
And blossom in blessing on each soul

● This is the very prayer that I should pray

● Grant to mineo lives the power of Self Control
From me by Mrs. John Keays.

But all the world's coarse thumb

● And finger failed to flumber,
So passed in making up the main account

All instincts immature,

● All purposes unwise
That cringed not as his work, got scalded the ^{account,} men's,

● Thoughts hardly to be packed
Into a narrow act,

Yankees that broke their language out escaped;

All I could never be

All, men ignorant in one

That I was with to get above about the further shaped.

● Oh, note that Patten's wheel,

That metaphor; and feel

● Why time spins fast, why passion lies our day,-

Then to whom feels profound,

When the wheel makes its round,

● "Since life flits, all is change; the last gone,

Seize today.

Pool, all that is at all,
Lasts ever, past recall,
Each changes, but the soul and God stand there;
What entered into thee
That was, is, and shall be:
Dimit's wheel runs back or slope; Pattern & clay, Endure.

He fixed thee mid the dance
Of plastic circumstance,
Thou Present, then, forsooth, wouldst fair arrest:
Machinery just meant
To give thy soul its bent,
Say then - turn thee forth, sufficiently expressed.

What though the earlier grooves
That run the laughing leers
Around thy base, no longer pause and press?
What, though about thy rim,
Said things in order gain,
Flow out, in greater mood, along the skinned
stress?

Look not thou down but up!

● To uses of a cup.

The festal board, lamp's flash and trumpet's peal,

The new wine's foaming flow.

● The wafter's life a-flour!

Then, heaven's consummate cup, what needs it then
With earth's what?

● Best I need now see them,

Then God, who wouldst men;

And since not seen while the wheel was coast

Art I - to the wheel of life

With ropes and colour life

● Bound dizzy, - mistake my end, to slack thy throat,

Do, take and see thy work,

● Amend what flaws may leak,

What strain o' the staff, what warping past the aim:

By times be in thy hand!

● Perf's the cup as planned!

Let eye approve of youth, and death complete to same.

Then welcome each rebuff

That turns earth's smoothness rough,

Each step that bids me sit or stand but go!

Be our joy these paths of pain

Strain, and how cheap the strain

When for a moment the frowns are gone,
The frowns!

The Congregationalist

THE average church
sung most often
of the scores of hymns
ably be surprised that
hymns is this. It has
hymnals, and has been
used at millions of
churches of various
greatest mind since
but it is deeply due
Pasteur repeated it

O Saving Victim

The gate of life

Our foes press

Thine aid su

—CH

Only Through Me!

Only through Me!.. The clear, high
call comes pealing
Above the thunders of the battle-
plain; -

Only through Me can Life's red
wounds find healing;

Only through Me shall earth have
peace again.

Only through Me! Love's might, all
might transcending,
Alone can draw the poison fangs
of hate.

Yours the beginning. Mine a nobler
ending -

Peace upon earth, and man regenerate!

Only through Me can come the great
awakening!

Wrong cannot right the wrongs that
Wrong hath done;

Only through Me, all other gods
forsaking,

Can ye attain the heights that
must be won.

Can we not rise to such height
of glory?
Shall this vast sorrow spend it-
self in vain?
Shall future ages tell the woeful
story -
Christ by his own was crucified
again?

John Oxenham.

"
Do your face turned toward me, father?"
Eyes that were used to daylight opened in the dark.
Closing at twilight, waking with the morn
They knew not what it was. His single spark
On glimmer in the room. Frightened, fardown
The boy moved restles, and the father said
"Lie still and sleep again." "Father" he cried,
"Do your face turned toward me?" And the door he'd
Pillowed steep in peace, nor longer tried
To look the dark through, for the answer "ye"
Bright calm assurance banishing all fear.
O father turn thy face towards me, and bless
Each darkest hour - knowing thou art near
I will not try dark things to comprehend
Nor shall my heart in sorrow's darkness fear,
But rest on thee, my father and my friend
Weboane.

Lord what a change within us one
short hour spent in thy presence
will prevail to make?

What heavy burdens from our bosoms
take, what parched grounds refresh
as with a shower!

We kneel and all around us seems
to lower; we rise and all, the dis-
tant and the near, stands forth
in sunny outline brave and clear;
we kneel how weak, we rise how full
of power.

Why therefore should we do ourselves
this wrong, or others that we are
not always strong. That we are ever
overborne with care;

That we should ever weak or heartless
be, anxious or troubled, when with us
is prayer, and joy and strength and
courage are with Thee.

"I have entirely consecrated my life to the Savior's work, by denying myself, and taking up my cross & doing what-soever the Father in heaven has commanded me to do. My spiritual gifts consist of the Grace of God, the presence in of His eternal presence in my heart, mind, soul & body. Being baptized fully & completely with the Holy Spirit, the Holy Ghost & Comforter, I have also received power of speech and utterance, with clear enunciation. I am prepared with the sustaining power of the omnipotent, omniscient and omnipresent, pure & holy Jehovah, to do His good will wherever I go. My intellectual abilities consist of a higher English collegiate education. Am a graduate of the oldest dected college in the world. This knowledge I could use successfully in the relief & cure of pain when in the work. My physical health is good & strong, & can endure hardship cheerfully. Being patient under trials & afflictions, I believe I am ordained & consecrated by God and the Holy Spirit to be set apart for the Holy work. I feel I am fully qualified to lecture the work you may require of me."

uses ~~of dark things~~ ¹² The word which he uses for tribulation is derived from the verb *θλιβω*, to press (as grapes). The Vulgate uses the word from which "tribulation" is derived. "Tribulation" was the act of separation of grain from the husk, and the metaphor was caught up by some Christian writer, as Paul had used the metaphor of pressing the grapes, to indicate the separation in men by tribulations, threshings or pressings; "of whatever in them was light, trivial and poor from the solid and the true." (Trench, *On the Study of Words*, p. 49 f.) As George Wither wrote in the seventeenth century:

"Till from the straw the flail the corn doth beat,
Until the chaff be purgèd from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great affliction touch,
If worth be found, their worth is not so much,
Because like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections:
Till those corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire:
But then we shall; and that is my desire."

And so also Michael Angelo:

"As when, O Lady mine, with chiselled touch
The stone unhewn and cold,
Becomes the living mould.
The more the marble wastes, the more the statue grows;
So if the working of my soul be such
That good is but evolved by Time's dread blows,
The vile shell day by day
Falls like superfluous flesh away.
Oh! Take whatever bonds my spirit knows:
And Reason, Virtue, Power, within me lay."

A Memorial of a True Life

Several days later Hugh was at Kutztown, Pennsylvania, at the school located there. A lecture in the evening obliged him to have his meeting at seven in the morning. During the day he had some time for quiet meditation, and the life that had been steadily deepening found expression in this deed of consecration, written on the back of the White Cross pledge already referred to, found after his death.

“KUTZTOWN, PA., Nov. 16, '95.

“Just as I am,—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea Thine alone
O Lamb of God, I come, I come.’

“This 16th day of November, 1895, I, Hugh McA. Beaver, do of my own free will, give myself, all that I am and have, entirely, unreservedly and unqualifiedly to Him, whom having not seen I love, on whom, though now I see Him not, I believe. Bought with a price, I give myself to Him who at the cost of His own blood purchased me. Now committing myself to Him who is able to guard me from stumbling and to set me before the presence of His glory without blemish in exceeding joy, I trust myself to Him, for all things, to be used as He shall see fit where He shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen.

“HUGH MCA. BEAVER.

“Jan. 19, '96, Phil. 4:19.”

Mrs. J. Williams after Jack's death in Hanking

We all keep quiet, but there is great anxiety in our hearts—not for our own lives so much as for the innocent, helpless people whom we love so dearly

"Blindfolded and alone we stand
With unknown thresholds on each hand,
The darkness deepens as we grope,
Afraid to fear, afraid to hope;
Yet this one thing we learn to know—
Each day more surely as we go,
That doors are open, ways are made,
Burdens lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil."

Spring has come, and the sky is blue.
The violets are blooming, sweet and fragrant under the South Wall, and my bulbs tucked away last November are full of buds. We trust God, and go on with our work. China is worth all we can do for her."

The statement is from the pen of M. Andre Tardieu, one time High Commissioner of France to the United States, and French Plenipotentiary at the Peace Conference:

This war, conducted by Germany with a systematic cruelty, with the intention openly declared by the head of her military staff in the memorandum of February, 1918, of exterminating the French race and of annihilating French industry, has cost France one million four hundred thousand dead, and eighty hundred thousand maimed men, three million wounded, two hundred billion francs, and increased our budget for 1914 to 1920 from four to twenty-one millions, our debt from thirty-five to two hundred and thirty billions; destroyed six hundred thousand houses, three million hectares (about seven and one-half million acres) of cultivated land, five thousand kilometers (about three thousand miles) of railroads, thirty-nine thousand kilometers (about twenty-four thousand miles) of road, eleven thousand five hundred factories that produced ninety-four per cent of our linen thread, eighty-three per cent of our cast iron, seventy per cent of our sugar, sixty per cent of our electrical energy; mines that represented fifty-five per cent of our coal and ninety per cent of our ore. These figures reveal the harm voluntarily done to France by Germany.

None other Lamb, none other Name
None other Hope in heaven or
None other Hiding place from
None beside Thee!

My faith burns low, my hope but
Only my heart's desire cries
By the deep thunder of its war
Cries out to Thee!

Lord, Thou art Life, though I
Love's Fire Thou art, however
Nor heaven have I, nor place to
Nor home, but Thee.

The three ghosts on the lonesome road
Spoke each to one another

"Whence came that stain about your mouth
No lifted hand may cover?"

"From eating of forbidden fruit,
Brother, my brother."

The three ghosts on the sunless road
Spoke each to one another

"Whence came that red burn on your foot
No dust or ash may cover?"

"I stamped a neighbor's hearth flame out,
Brother, my brother."

The three ghosts on the windless road
Spoke each to one another

"Whence came that blood upon your hand
No other hand may cover?"

"From breaking of a woman's heart,
Brother, my brother."

"Yet on the earth clean men we walked
Glutton and thief and lover;

White flesh and fair it hid our stains
That no man might discover"

Naked the soul goes up to God
Brother, my brother.

Ed "Our Standstill" We gaze out wistfully through the windows of our isolation, we call and signal to each other across the severing spaces, but we cannot penetrate the barriers of personality to the real self who dwells captive there. Each of us must live his truest life in solitude, aloof and apart from his kind. *Burrows Jan 29.03*

"The great mortal combat between human life
And each human soul must be single. The strife
None can share,—though by all its results may be known:
When the soul arms for battle she goes forth alone."
—LYTTON.

"As once toward heaven my face was set,
I came unto a way where two ways met ;
One led to Paradise and one away.
And fearful of myself I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to heaven,' I cried
In joyous mood ;
'Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Can never be the narrow way of life'.
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head
And followed where He led."

In a county town in Scotland some years ago a large congregation came together in the open air one week day afternoon to hear a celebrated preacher. People came from the country side, and amongst them was a county magistrate on horseback. All went well for a little time, when the peace of the meeting was threatened by the antics of a drunken man. This was borne with for some time: at last the magistrate beckoned to the keeper of the little county jail to take the fellow and lock him up. The man looked serious and replied, "I canna do that before he is tried"

"Oh, just take him and lock the door and unlock it at the same instant; we can at least secure peace for the rest of the service."

So "drunken Davie," as he was called, was marched off to prison.

The congregation dispersed at length, and in the evening the jailer made no secret of what he had done. The boys soon gathered round the grated window and hailed the prisoner:

"Come oot, come oot, Davie, ye're no lockit up; come oot."

"I ken the soun' o' some o'ye, and when I am at liberty ye shall suffer for these jeers, ye rascals."

Still they repeated the fact "Ye're no lockit up." At length all was quiet, and poor Davie slept on the stone floor of his prison. In the morning he awoke sober and sad. The prison door fronted the east, and a streak of light between the door and the door stall revealed the fact that no bar kept the prisoner in. Instantly his hand was on the door—he opened it and was at large.

"Upon the white sea sand
There sat a pilgrim band,
Telling the losses that their lives had
While evening waned away
From breezy cliff and bay,
And the strong tides went out with woe
One spoke with quivering lip
Of a fair freighted ship
With all his household, to the deep
But one had wilder woe
For a fair face, long ago
Lost in the darker depths of a great
There were some who mourned their
With a most loving ruth
For the brave hopes and memories ever
And one upon the West
Turned an eye that would not rest
For far-off hills whereon its joy had
Some talked of vanished gold,

Some of proud honors told.
Some spake of friends who were their
And one of a green grave
Beside a foreign wave,
That made him sit so lonely on the s
But when their tales were done,
There spake among them one,
A stranger, seeming from all sorrow
'Sad losses ye have met,
But mine is heavier yet,

For the believing heart has gone f
"Then alas!" those pilgrims sa
" For the living and the dead,
For life's deep shadows and the hea
For the wrecks of land and sea
But, however it came to thee,
Thine, brother, is life's last and
For the believing heart has go
Ah! the believing heart has go

"The heart has reasons which the reason does not know. It is the heart that feels God, not the reason. There are truths that are felt, and there are truths that are proved, for we know truth not only by reason but by the intuitive conviction which may be called the heart. The primary truths are not demonstrable, and yet our knowledge of them is none the less certain. Principles are felt; propositions are proved. Truths may be above reason and yet not be contrary to reason." (Pascal, "Thoughts")

"If e'er when faith had fallen asleep
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the godless deep.

"A warmth within the breast would melt
The freezing reason's colder part
And like a man in wrath, the heart
Stood up and answered, 'I have felt.'" (Tennyson "In Memoriam")

"I do not attend church any more. I formerly did, but stopped because I saw too much hypocrisy and I refused to be a hypocrite myself, so I think you can trust my word."

"You do not regard yourself as justified in refusing to do the good which your knowledge of medicine enables you to do because yours, of all professions, perhaps because of its very nobility, has so many charlatans and quacks in it. You would not think of pleading this hypocrisy as a reason why you should refuse to be a doctor and as a doctor to go good in the world and alleviate human suffering."

THE DEMONSTRATION OF THE SPIRIT.

"Not by strength of argument, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, I came to receive and bear witness of the truth; BUT BY BEING SECRETLY REACHED BY THIS LIFE. For when I came into the silent assemblies of God's people, I FELT A SECRET POWER AMONGST THEM WHICH TOUCHED MY HEART; AND AS I GAVE WAY UNTO IT, I FOUND THE EVIL WEAKENING IN ME, AND THE GOOD RAISED UP; and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might find myself perfectly redeemed."

—ROBERT BARCLAY.

*The
Heart
Bleed*

"No form of intellectual action, however comprehensive, however acute, and however brilliant, will satisfy the heart. So long as it is mere intellect, it will either jar with the heart or kill it outright. 'The head scoffs and the heart sighs,' said Middleton. The only thing to prevent this besetting sin of the head, is to keep it habitually in an atmosphere of love and reverence."

AN ENEMY IS AT US
WHO HAS NO DALLI

"LET ALL COMPLAIS
TO THE DAY'S COME
THIS IS THE TIME F
LEST THE FLAG FA

"THIS IS NO TIME F

BLOW UP THE TRUM
LEST ALL FAIR HOPE
THE VISION PERIS

"LET ALL COMPLAISANT MEN
NEVER A DAY HAD STER
THIS IS NO TEST WHERE A
NOR YET A GAME WHERE

"THIS IS NO TIME FOR WA
NOR YET FOR CEDING F
THE SHADOW AND THE SHAM
AND THERE REMAINS BU

"THIS IS NO TIME FOR CR
FOR STUNT AND SCHEME

The Prayer of Self.

BY PRISCILLA LEONARD.

One knelt within a world of care
And sin, and lifted up his prayer :
"I ask Thee, Lord, for health and power
To meet the duties of each hour ;
For peace from care, and daily food,
For life prolonged and filled with good ;
I praise Thee for Thy gifts received,
For sins forgiven and pains relieved,
For near and dear ones spared and blessed,
For prospered toil, and promised rest ;
This prayer I make in His great name
Who for my soul's salvation came."

But as he prayed, lo ! at his side
Stood the thorn-crowned Christ, and sighed
"O blind disciple,—came I then
To bless the selfishness of men ?
Thou askest health, amidst the cry
Of human strain and agony ;
Thou askest peace, while all around
Trouble bows thousands to the ground ;
Thou askest life for thine and thee,
While others die ; thou thankest Me
For gifts, for pardon, and success,
For thine own narrow happiness.

"Nay ; rather bow thy head and pray
That while thy brother starves to-day
Thou mayest not eat thy bread at ease ;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering, and claims thy sacrifice ;
Praise not, while others weep, that thou
Hast never groaned with anguished brow ;
Praise not, thy sins have pardon found,
While others sink, in darkness drowned .
Canst thou give thanks, while others sigh,
Outcast and lost, curse God and die ?

“ Not in My name thy prayer was made,
Not for My sake thy praises paid.
My gift is sacrifice ; My blood
Was shed for human brotherhood,
And till thy brother's woe is thine
Thy heart-beat knows no throb of mine.
Come, leave thy selfish hopes, and see
Thy birthright of humanity !
Shun sorrow not ; be brave to bear
The world's dark weight of sin and care ;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live.”

A Story by General Miles

THE following, told by a writer in the
Denver *Post*, will be of interest:

“In asking General Miles to tell me stories of individual bravery that had come under his notice in battle, he said he believed the most ‘abandoned courage’ he ever saw was displayed by a young colonel. The regiment was marching into battle, the band was playing, and the step was quick and courageous. Shells began bursting among the men, and four or five would drop at a time. Still they marched quickly; but the shells fell thicker and the men began to move more slowly. Faster and faster the fire burst on them, and the soldiers halted. Suddenly there dashed out of the smoke the young colonel, and riding in front he swung his sword, and yelled, ‘Move up; what’s the matter with you? Do you want to live forever?’ ”

“Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, faith's sentinel ;
Learn to endure. Thine the reward
Of those who make living light their lord,
Clothed with celestial steel, these walk secure,
Masters, not slaves.” SYMONDS.

"The Vine from every 1
Is it the poorer for th
The drunkard and the wa
Are they the richer for
Measure thy life by los
Not by the wine drunk, b
For love's strength sta
And whoso suffers most
God said to Man and W
And by thy travail, thou
Not, by thy ease or ple
Or glory of this life b
How poor were earth if
If all its struggling s
Were swept away, and all
If this were such a hea
As some have dreamed of
Nay, we were fashioned n
In this world, howsoeve
And what we win and hol

HE TOUCHED HER HANDS

My hands were filled with many things,
Which I did precious hold,
As any treasure of a king's,
Silver, or gems, or gold.

The Master came, and touched my hands

The scars were in His own.

And at His feet my treasures sweet,
Fell shattered one by one;

"I must have empty hands," said He,

"Wherewith to work My works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,

And I my work did oft'times soil,

And render little worth—

The Master came, and touched my hands,

And crimson were His own.

And when amazed, on mine I gazed

Lo, every stain was gone.

"I must have cleansed hands," said He,

"Wherewith to work My works through thee."

The Meeting Place.

- The daylight has faded over the sea,
The shadows are gathering heavily,
The waters are moaning drearily,
- And there is no haven in sight for me;
Only a black wild angry heaven;
Only a rolling, moaning sea;
- And a small weak bark by the tempest driven
Hither and thither helplessly.
For I am alone on this moaning sea;
Alone alone on the wild wild sea!
Only God stands by in the dark by me,
But His silence is worse to bear than the waves
Of the dreary waters that will not stay;
- And I am alone - ay worse than alone,
For God stands by and has nothing to say!
And death is creeping over to me
Creeping across the dark black sea, -
- Creeping into the boat with me!
And he will sink the small weak bark,
And I shall float on in the dreary dark
Dead, dead on the wild, wild sea;
A dead face up to the cruel sky,
Dead eyes that had wearied sore for the light;
A dead hand floating helplessly.

Died with head rearing through all the night:

This is what thou shalt see, O God!

From thy warm, bright home beyond the cloud;
Thou deniedst me light this at eventide,

And there was not room for I'le in Heaven;

Thou deniedst me ray unto me, O God!

By the windy storm and tempest driven;

Thou shalt look on my lost face, God, and see,
What it was to die in the dark for me!

But I cannot reach thee with this wild cry;
I cannot reach thee with this poor hand;

Peaceful she dwells in the peaceful land,
And the smile on her face is untouched by me

Only another evening lost,
Only another poor soul gone down,

Far out at sea while she smiles on!

The songs of heaven are loud and sweet,

And thrill this heart with joy; I'le meet

Her she should not catch the far off strain

Of another soul, random, random!

Here we part, O God!

Thou to thy life and light

Is to the home where thy dear ones gather to thee,

I to my Death and light,

A lost thing with nothing to do with thee;

Drifting drearily out to sea.

Then had shot by me through my long despair,
Then had shot from thee my feeble prayer;
But no part, O God.

II

Through the darkness over the sea

A voice came calling - calling to me, -

A gentle voice through the angry night,

And I thought "Some one else is out to night,

Out out, on the water, and sea;

Can it be any one seeking me?"

So I answered as well as I could from my place,

His the wind & rain were beating my face;

And through the darkness over the sea -

Still the voice came calling, calling to me;

Heard and never it came to me,

And one came into the boat from the sea.

The wind fell low round my little back

As a wretched hand touched mine in the dark,

And a crazy head on my breast and hand;

And a trembling voice as of one whom pain

Had come to death in a whisper said

"I had mistaken thee to lay my head."

III

And I saw these that she came to me;

I had spoken against Him bitterly,
As you the old smiling on in Heaven,
Smiling and resting peacefully;
While I was punishing temporal sinners;
But I saw things that He came to me,
Through the deep waters struggling out,
When standing on foothold found the shore;
The wild wind beating about the face,
Fighting and sinking in that dark place;
He had been weary and far from home,
Struggling, forsaken, alone - alone!

So out in the night on the wide, cold sea,
When the wind was beating drearily
And the waters were moaning warily
I met with Him. He had died for me.
B. H.

Dejected and Rejected.

My sun has set, I dwell
In darkness as a dead man out of sight;
And none remains, not one that I should tell

To him mine evil plight

This latter night.

I will make fast my door

That hollow friends may trouble me no more.

"Knock open to me" - who is this that calls?

Why I am deaf as are my walls:

Once crying for I will not hear

My cry of hope or fear.

Others were dear,

Others forsook me: what art thou indeed

That I should heed?

My lamentable need?

Starving should feed,

Or stranger lodge thee here?

"Knock, thy feet bleed.

Open thy door to me and comfort me."

I will not open, trouble me no more.

Go on thy way, fool thou

I will not rise and open unto thee

"How is it nothing to thee? Open, see.

Who stands to plead with thee

Open, lest I should pass thee by, and then
One day extorted by Yace
And howl for grace,
And I be deep as thou art now.
Open to the:

Then I cried out upon him: Cease
Leave me in peace:

Yea, not that I should cease
Caught thou mayst have.

Leave me in peace, ye trouble me no more,
Lest I arise and chase thee from my door.

What, shall I not be let

Above, but thou dost vex me yet.

But all night long that voice spoke urgently:
"Open to the"

Still harping in mine ears,

"Hear, let the in"

Pleading with tears:

"Open to the that I may come to thee"

While the dew dropped, while the dark hours were cold:

"My Feet - bleed, Oe my Yace,

Oe my Hands bleed but bring thee grace,

My Heart doth bleed for thee

"Open to the."

So tell the break of day:

Then died away

That voice, in silence as of sorrow;

Then foot steps echoing like a sigh

Passed me by,

Lingering foot steps slow to pass.

On the moorland

I saw upon the grass

Each foot print marked in blood, and on my door

The mark of blood forevermore.

I must go on
My hand is fast unto the plow
The wind blows cold
The sluggard leaves the sod unturned
Nor cares that, in the time of harvest
He must beg.

But I have seen the Plowman
Spite of wind and snow,
Plow an unbending furrow
To the end
And ceaseless in his toil
Break up the fallow ground:

And through the mist and muck
Of unpropitious days,
Say up in store the summer's golden harvest joy,
The Plowman is the master of his soil.
Therefore in spite of storm and stress,
Like Ithuriel, I must go on!

These things shall be! a loftier race

• Than e'er the world has known shall rise
Ard flame of freedom in their souls
And light of knowledge in their eyes

• They shall be gentle, brave and strong
To spill no drop of blood, but dare
Ail that may plant man's lordship firm
On earth and firm and sea and air

• Nation with nation, land with land,
Enmeshed shall live as comrades free;
In every heart and brain shall throbb
The pulse of one fraternity

• Men shall love men with heart so fierce
And fervent as the young-eyed throng
Who chant their heavenly psalms before
God's face with undiscordant song.

• New arts shall bloom of loftier mould
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise

• There shall be no more sin, nor shame
Though pain & passion may not die
For men shall be at one with God
In bonds of firm necessity

The night is ended & the morning nears;
Awake, look up, I hear the gathering sound
Of coming cycles, like an ocean round;
I see the glory of a thousand years
Lightening from bound to bound

The hour is come again: the world-wide voice
Of God shall cry into the ears of time;
Scorners shall seek, and saints shall welcome Him
And know the ancient presence, & rejoice
As in the days of prime.

And they that dwell apart shall know each other,
And they that hymn their solemn songs alone
Shall hear far voices mingling with their own,
And understand the utterance of a brother
In every tongue and tone.

That mate shall never from every living heart;
That endless mate shall never die away.

God, only God, today as yesterday
Born out from everlasting & from art
Forever and for ay.

Yr. H. Denoyson

Hope.

- I faint, I stagger, and I call to thee -
A wracking chieft, a famished soul in distress,
Take thou my hand, & may I feel the power
● Of thine own hand to lead & comfort me.

Far from thy fruitful path I long have strayed,

- Through the bleak chaos of the world's desire,
Where hearts with stifled hope may not aspire
To thee in guidance of a gracious God!

When broken wrecks on the low shore are strewn,

When roving souls drift blindly on the way,

- When tired, footsore feet in anguish stray,

And black & changeable night envelopes now.

- How bright at first the painted prospect seemed!

How swiftly did my hungry feet pursue

The rosy phantom which hath changed to blue,

- And left instead an aimlessness undreamt.

From out the falseness & the canyon mire

Of that which leaves with smiling pleasantness,
I look to Thee, O Master, in distress,
And feel there is a kinder hope within.
W.M. Proffers

He came to the desert of Jordan town

Four miles long:

He wandered up & he wandered down

Singing a quiet song.

He came to the desert of Jordan town

Two miles broad

He wandered up & he wandered down

Four miles wide

There were thousands & thousands of human kind

In this desert of brick & stone

But some were deaf & some were blind,

And he was there alone.

At length the good hour came; he died

As he had lived, alone:

It was not raised from the desert side,

Perhaps he was found as the three

St. Thomas on W. Brake

As we work & live on this earth

● Till many a toy that charmed so seems
Empty of beauty, stripped of worth
And mean as dust & dead as dreams;
For goods that perished, those that passed,
Some recompense the fates have sent;
Their lovelier shine the things that last
● The things that are more excellent.

To dress, to call, to dine, to break

The canon of the social code
The petty laws that lacqueys make
● The futile dialogue of modes

● How many a soul for these things lives

With pious passion, grave intent!

While Indian carvers hand the piece

● The things that are more excellent

● The eyes of faith & hope, - mind and heart

Linked with their fellow's hand & mind,

The gains of science, gifts of art;

● The sense of ~~overcome~~ with our kind:

The things to know and understand.

A larger & liberal discontent -

These are the goods in life's rich hand.

The things that are ever excellent

Wm. Watson

It is one of the saddest, if not one of the most comforting, things in life, that when people have caught a glimpse of the best, the second-best can never again content them. If they have once -- be it only for a moment -- worn the best robe and sat down to the feast, they will never more really enjoy the husks of the far country; even though the citizens of that country prepare the same with their most delicate arts, and serve them up on gold plate. Unwise men do not consider this, and fools do not understand it; so that the former find out too late that their souls must be starved to death for lack of that better thing which they once so carelessly threw away; while the latter enjoy their husky diet in peace, unknowing that there is any better thing at all. *Edna Bonavan - Concerning Angel Cornaby*

Dark no heaven the earth be thine

The glory crown which each of mine

Remains here: when death shall theirs ^{stars} smother

The stars are set out, her captives free

The voice a music unto thee,

For cream, new loaves give them to me.

Lord, let am I,

Second Day of Creation

This world I deem
But a beautiful dream
Of shadows that are not what they
seem,

When visions rise
Giving dim surmise
Of the things which shall meet our
waking eyes.

Arm of the Lord,
Creating Word, Whose glory the silent
skies record,
Where stands Thy Name
In scrolls of flame,
On the firmament's high shadowing
frame.

I gaze o'erhead
Where Thy hand hath spread
For the waters of heaven their
crystal bed,
And stored the dew
In its deeps of blue,
Which the fires of the sun come
tempered through.

Softly they shine
Through that pure shrine,
As beneath the veil of Thy flesh
divine
Beams forth the light
That were else too bright
For the feebleness of a sinner's
sight.

And such I deem
The world will seem,
When we waken from life's mysterious
dream,
And burst the shell
Where our spirits dwell
In their wondrous ante-natal shell.

I gaze aloof
At the tissued roof,
Where time and space are the warp
and woof,
Which the King of kings
Like a curtain flings
O'er the dreadfulness of eternal
things.

A tapestried tent,
To shade us meant,
From the bare everlasting
firmament,
Where the blaze of the skies
Comes soft to the eyes
Through a veil of mystical
imageries.

But if I could see,
As in truth they be,
The glories that encircle me,
I should lightly hold
This tissued fold,
With its marvelous curtain of
blue and gold.

For soon the whole,
Like a parched scroll,
Shall before my amazed eyes uproll,
And without a screen,
At one burst be seen
The Presence in which I have
always been.

Thomas Whytehead U.S.A.

Poema. published by Dalby, Dobson & Co.
56 Leadenhall Hill, London

O, who shall bear
The blinding glare
Of the Majesty that shall meet
us there?

What eye may gaze
On the unveiled blaze
Of the light-girdled throne of
the Ancient of Days?

Christ us aid!
Himself be our Shade,
That in that dread day we be not
dismayed!

Thomas Whytehead, M.A.

From a little book of poems by
Whytehead published by Dalby,
Isbister & Co., 56 Ludgate Hill,
London.

When that our gentle Lord was born
And cradled in the hay
There rode three wise men from the east
Three rich wise men were they -
All in the starry night they came
Their homage gifts to pay.

They got them down from camel-back,
The cattle shed before,
And in the darkness vainly sought
A great latch on the door.

"Ho! this is strange," quoth Balthazar
"Aye strange," quoth Melchior.

Quoth Gaspar, "I can find no hasp:
Well hidden is the lock."

"The door," quoth Melchior, "is stout
And fast, our skill to mock"

Quoth Balthazar, "The little King
Might wake, we dare not knock."

The three wise men they sat them down
To wait for morning dawn,
The cunning wards of that old door
They thought and marvelled on:
Quoth they, "No gate in all the East
Hath bar bolts tighter drawn."

Anow there came a little lad
With lambskins for the King.

He had no key, he raised no latch,
He touched no hidden spring
But gently pushed the silent door
And open it gave swing.

"A miracle! a miracle!"

Cried out the wise men three:

"A little child hath solved the locks

That could not opened be"

In wonder spoke the shepherd lad

"It hath no locks," quoth he.

George M. P. Baird

Turn back O Man, forswear thy foolish ways.

Old now is Earth, and none may count her days.

Yet thou, her child, whose head is crowned with flame,

Still wilt not hear thine inner God proclaim

"Turn back O Man, forswear thy foolish ways!"

Earth might be fair and all men glad and wise,

Age after age their tragic empires rise.

Built while they dream, and in that dreaming weep.

Would man but wake from out his haunted sleep

Earth might be fair and all men glad and wise,

Earth shall be fair, and all her people one,

Nor till that hour shall God's whole will be done.

Now, even now, once more from earth to sky

Peals forth in joy man's old undaunted cry

"Earth shall be fair, and all her folk be one!"

clipped text

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound
His strength the more is.
No lion can him fright,
He'll with a giant fight
But he will have the right
To be a pilgrim.

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim.

Amen.

J Bunyan, 1628-1688,

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To Heavenly gladness lead;

To the light that hath no evening,
That knows nor moon nor sun,
The light so new and golden,
The light that is but one.

O happy, holy portion,
Refection for the blest,
True vision of true beauty,
Sweet cure of all distress!
Strive, man, to win that glory;
Toil, man, to gain that light;
Lend hope before to grasp it,
Till hope be lost in sight.

And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown;
And He Whom now we trust in,
Shall then be seen and known,
And they that know and see Him,
Shall have Him for their own.

I have the hope within me
To comfort and to bless!
Shall I ever win the prize itself?
O tell me, tell me, yes!
Hault, O dust and ashes!
The Lord shall be thy part;
His only, His forever,
Thou shalt be and thou art!

"Lord, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining

Lord, show me Thy hands -

Thy nail-pierced hands -

Thy cross-torn hands -

My Saviour, show me Thy hands!

"Christ, if ever my footsteps falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,

Lord, show me Thy feet -

Thy bleeding feet -

Thy nail-scarred feet -

My Jesus, show me Thy feet!

"O GOD, DARE I SHOW THEE
MY HANDS AND MY FEET?"

The Secret

"I met God in the morning

When my day was at its best,
And His presence came like sunrise
Like a glory in my breast.

"All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive the
Brought us peace and rest.

"Then I thought of other mornings,
With keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

"So I think I know the secret
Learned from many a troubled way:
You must seek Him in the morning
If you want Him through the day!"
-- Ralph S.Cushman.

"My hill top isn't half as high
As once it seemed to be,
Nor are the views as lovely
As the ones I used to see:
And sometimes all the sky comes down
Until I think I'll smother:
Perhaps I've lingered here too long-
I'll climb up to another."

-- Ralph S.Cushman

THE CRYPT

Beneath the edifice th
Whose minarets attra
Whose portals to the p
Abides another one.

The heartbeat of the c
To jar the heavy sil
Nor low amen of acolyt
Nor bells that ring

Unsought, undreamed, s
Who with a lantern
To find the buried ar
On which the walls

It seemeth such a little way to
Across to that strange country
And yet not strange, for it has
The home of those of whom I am
They make it seem familiar and

As journeying friends bring dis

And so to me there is no sting
And so the grave has lost its v
It is but crossing with abated
And white set face, a little st
To find the loved ones waiting
More beautiful, more precious t

“What is the best a friend can be
To any soul, to you or me?”

Not only shelter, comfort, rest—
Inmost refreshment unexpressed ;
Not only a beloved guide
To thread life's labyrinth at our side,
Or with love's torch lead on before ;
Though these be much, there yet is more.

“The best friend is an atmosphere
Warm with all inspirations dear,
Wherein we breathe the large, free breath
Of life that hath no taint of death.
Our friend is an unconscious part }
Of every true beat of our heart ; }
A strength, a growth, whence we derive
God's health, that keeps the world alive.

“Can friend lose friend? Believe it not!
The tissue whereof life is wrought,
Weaving the separate into one,
Nor end hath, nor beginning; spun
From subtle threads of destiny,
Finer than thought of man can see.
God takes not back his gifts divine;
While thy soul lives, thy friend is thine.”

“Each soul whispers to herself: 'Twere like a
breach
Of reverence in a temple, could I dare
Here speak untruth, here wrong my inmost
thought.
Here I grow strong and pure; here I may yield
Without shamefacedness the little brought
From out my poorer life, and stand revealed
Aud glad, and trusting, in the sweet and rare
And tender presence which hath filled the air.”

"In Cloisters Dim," by Charles Curtz Hahn (Burkley Printing Company, Omaha), is a little book of poems of feeling and delicacy. They seem to tell a story:

One eve I knelt in a Franciscan church,
And one I need not name beside me knelt
And prayed. The twilight cast a sacred gloom
O'er nave and chancel. Sculptured saint, and saint
In painting, shadowy, spirit-like appeared.
Her face alone shone clear and angel-like,
And, looking upward to the one red light
Which burned before the Host, a tender light
In her own face, betokened angel smiles.
The sound of children chanting childhood's hymns
Of praise to Mary, floated down from stalls
Up near the holy place. Two monks in cowls
And girded with the threefold cord, before
The altar knelt in silent prayer. She, too,
Dear one, prayed, silent. Heart told heart she prayed
For me.

O, love, long since in Paradise!

This night I vigil keep and kneel alone
Where once those brothers knelt, O love, lost love!—
As, walking through fair vales of rest with Him
In sacrament adored that eve by us,
Thou lookest down upon a priest in prayer—
Rememb'ring that calm night of peace and love,
Rememb'ring him who loved, and loving, died
To all the world for thee—this night, my saint,
My loved one, pray for him who knelt with thee!

The second poem, entitled "After Many Years," may be accepted as a sequel. We give a part of it:

The peace of God has come to me at last!
At peace, I kneel before the sacred throne.
At peace, at last! Through stormy days I've passed,
But through the storm I've come unto my own.

The sun shines brighter 'gainst the convent walls;
The green of trees is greener in the wood;
The flowers bloom brighter, and it seems as if
Thro' all the world there shines a beam of good.

The joy of peace! the joy of peace! By me,
The seeking one, is found in cloisters dim.
The path I've chosen is apart from men,
And with the angels I now walk with Him.

Written by an old man both of whose eyes
were removed by Dr. P. C. Jamieson, Brooklyn

I can see as well as ever, in my dream
When my sight was never better, so it seemed:
But awaking, I'm reminded
That I am for all time blinded.

So let me dream.

Toward the sleep that knows no waking,
How my steps are ever taking -
Steps that quicken in their pace,
As they near my resting place.

Here let me rest.

Rest in peace, if not forever,
Then to rise to fresh endeavor,
In some realm of spirit life,
Free from passion, free from strife,
I know not which.

But this thought brings me no fear,
For my faith is strong and clear,
That be it life or be it rest,

That which will be, will be best.

And I'm content.

Content indeed, I've had my share

Of this world's blessing, grief and care:
And when my summons comes to join
The countless myriads, who have gone,
I will be ready.

The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall hallow now our rest

We thank Thee that Thy Church un-
sleeping,
While earth rolls onward into light,
Through all the world her watch is
keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun, that bids us rest, is waking
Our brethren'neath the western sky,
And hour by hour fresh lips are
making
Thy wondrous doings heard on high.

So be it, Lord; Thy throne shall never,
Like earth's proud empires, pass
away;
But stand, and rule, and grow for ever
Till all Thy creatures own Thy

sway.

J. Ellerton

When Jesus came to Golgotha they
hanged Him on a tree,
They drove great nails through
hands and feet and made a Calvary
They crowned Him with a crown of
thorns, red were His wounds and
deep,
For those were crude and cruel days,
and human flesh was cheap.

When Jesus came to Birmingham they
simply passed Him by
They never hurt a hair of Him, they
only let Him die.
For men had grown more tender, and
they could not give Him pain,
They only just passed down the
street and left Him in the rain.

Still Jesus cried, "Forgive them,
for they know not what they do,"
And still it rained the winter rain
that drenched Him through and
through.

The crowds went home and left the
streets without a soul to see,
And Jesus crouched against a wall
and cried for Calvary.

Studdert Kennedy.

To the legion of the lost ones, to the cohort
of the damned

To my brethren in their sorrow overseas
Sings a gentleman of England, cleanly bred, ma-
chinely crammed

And a trooper of the Empire if you please.

We have done with Hope's sorrow, we are lost to love
and Death

We are dropping down the ladder, rung by rung,
And the measure of our torment is the measure of
our faith

For help us, for we know the worst too young

Our shame is clean repentance for the crime that
brought the sentence

Our pride it is to know no sinner of pride,
And the curse of Ruben holds us till an alien
leaf unfolds us

And we die and now can tell them when we
die.

We're poor little lambs who've lost their way
We're little black sheep who've gone astray
Gentlemen bankers out on the spree
Dammed from here to Eternity
God ha' mercy on such as we.
Bah! Jah! Bah!

He's true to God who's true to man; wherever wrong is done
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all their race.

James Russell Lowell.

For I dipt into the future, far as human eye could see,
Saw the vision of the world, and the wonder that would
be;

Till the war-drum throbbed no longer, and the battle
flags were furled.

In the Parliament of man, the federation of the world.
Then the common sense of most shall hold a fretful
realm in awe,

And the kindly earth shall slumber, lapt in universal
law.

For I doubt not through the ages one increasing purpose
runs,

And the thoughts of men are widened with the process
of the suns." Tennyson.

Jesus.

I would, dear Jesus, I could break
The hedge that creeds and hearsay ^{make} n
And, like the first disciples be
In person led and taught by thee.

I read thy words, so strong, so sweet
I seek the footprints of thy feet;
But men so mystify the trace
I long to see thee face to face.

Wouldst thou not let me at thy side
In thee, in thee so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine

W. D. Long ^{See}

The Will Divine that woke a wait
With desert cry and Calvary's cro
Had equal need on thee its power
Thou soul of passionate zeal and

O slave devout of burdening Hebr
Proud to fulfill each time-exalt
How brake the illusion of thy sw
On that meek front of calm, endu

Then flashed it on thy spirit mi
That thou hadst spurned a love t
And all the pride went down in w
Of boundless shame and boundless

What large atonement that great cost
For every wounding slight, a psalm
Unending worship shall the debt cost
For hours of rage a life of martyr

Yet in such morning glow, such vision
What chilling sense of debt or cost
O wondrous power of noble love, to
From binding Law to glorious Liber

Dream not that one hath drained the
Full pours the tide in widening stream
Lift for new liberties that conquer
Shatter the severing walls with po

S

GOD'S BEST.

God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the Promised Rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not Thy blessing, Lord, I seek—
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the cross,
And so they lose the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man;
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed;
Numbered among ~~the~~ His hidden ones,
His holiest and best.

I want among the victor throng
To have my name confessed;
And hear my Master say at last,
Well done; you did your best!

Give me, O Lord, Thy highest choice;
Let others take the rest;
Their *good things* have no charm for me,
For I have got *Thy* best.

A Morning Watch.

A door clanks loose; the gust beats by;
The chairs grow plain about;
Upon the curving mantel high
The carved heads stand out.
The maids go down to brew and bake,
And on the dark stair make
A clatter sudden, shrill—
Lord, here am I,
Clear of the night and ready for Thy will.

All through the house come calling me
Great voices as of yore;
One of the fields, one of the sea,
One of the town before;
Immeasurable, dread and fine,
Beyond the shops' black line,
The marching East goes by—
Which shall it be;
Lord, which the road that is to Thee most nigh?

—*Lizette Woodworth Reese.*

A Neapolitan Legend.

(From the Munich Vaterland.)

OUR good Lord Jesus Christ once walked with His disciples across a stony acre, where no tree defended the wanderers against the midday sun. "If each of you," said the Lord, will take up one of these stones whenever you cross this land, the ground will soon bear rich fruits." The disciples anxious to please the Master, picked up stones as many as they could carry, and the sweat ran from their brows. St. Peter alone demurred. "Carry stones on so hot a day? Verily not I!" quoth he; and he picked up a pebble not much larger than a hen's egg. The Lord knew it well, but said nothing. At the end of

the acre was a wooded hill, and here, by the side of a murmuring stream, the Lord told His disciples to rest. "Let each place his stones before me." St. John had carried a large piece of rock, so large that only his love for the Master could give him strength to bear the burden. By the side of this stone St. Peter's pebble looked rather ridiculous, but he did not seem to mind that. He turned to the Saviour, and said, "Master, we would eat, but have no bread." "Those who work will always have bread," said the Lord, and He blessed the stones before Him. And behold, they were changed into loaves! All had bread in plenty, except Peter, whose portion fell out rather small, but he was too proud to beg of St. John. On the way back the disciples, without a reminder from Jesus, again picked up stones, and this time St. Peter carried the largest of all. At the other end of the acre flowed the Jordan, and Jesus said, "Let none do good for the sake of reward. Throw your stones into the river." Thus St. Peter fasted a whole day and learned much.

Whatever is - is best. Louis Andrews?

I know, as my life grows older
And mine eyes have a clearer sight
That under each rank among somewhere

There lies the root of light.

That each sorrow has its purpose

By the sorrowing oft expressed

But as sure as the sun brings morning

Whatever is - is best

I know that each sinful action
As sure as the night brings shade,
To somewhere, sometime furnished,
Though the hour be delayed.

I know that the soul is aided

Sometimes by the heart's unrest,

And to grow means often to suffer,

But whatever is - is best.

I know there are no errors

In the great, eternal plan,

And all things work together

For the final good of man.

And I know where my soul spends onward
In its grand eternal quest.

I shall say as I look back earthward.

"Whatever is - is best."

The Deer Standard

"If it is right, there is no other way!"

Beaver words to speak & beaver spirit to live
A plea to guide the bullets of each day
A motto that will peace & courage give.

"If it is right, there is no other way"

Beaver words that clear the tangle from the brain
Pleasure may whisper, doubt may urge delay
And self may argue, but it speaks in vain

"If it is right there is no other way"

This is the voice of God, the call of truth.
Happy the man who hears it to obey
And follows onward, upward from his youth
Perseverance Leonard.

In the crimson of the morning,
In the whiteness of the noon,
In the amber glory of the day's retreat;
In the midnight robed in darkness,
In the glory of the moon,
I listen for the coming of His feet.

I have heard His wearied footsteps
On the sands of Galilee,
On the temple's marble pavement

On the street,
Tired, worn with anguish,
Coiling up the slopes of Calvary,
The sorrow of the coming of His feet.

Down the minster aisles of splendour,
From betwixt the cherubim,
Thro the wondering throng,

"Who has known heights and depths, shall not again
Know peace, not as the calm heart knows
Low, ivied walls, a garden close,
The old enchantment of a rose
And though he tread the humble ways of man,
He shall not speak the common tongue again.
Who has known heights, shall bear forevermore
An incommunicable thing
That hurts his heart, as if a wing
Beat the portal, challenging:
And yet, lured by the gleam his vision wore,
Who once has trodden stars seeks peace no more."

—Mary Brent Whiteside.

With motion strong and fleet,
Sounds His victor tread, approaching with a
The music of the coming of His feet.

Sandaled not with shoon of silver,
Girdled not with woven gold,
Laden not with costly gems and odors sweet,
But white winged and shod with glory in the
Labor light of old,
I listen for the coming of His feet.

He is coming, oh, my spirit,
With His everlasting peace,
With His blessedness immortal and complete,
He is coming, oh, my spirit,
And His coming brings release,
I listen for the coming of His feet.

These lines are founded on an incident of the late war. The *Tecumseh* had the lead of FARRAGUT's squadron at Mobile Bay. Struck by a torpedo, the monitor began to sink rapidly. Lieut. Commander CRAVEN and the pilot both jumped for the ladder at the same instant, to escape from the death-trap. There was only room and time for one to pass. CRAVEN bowed away his chance for life in the quick, courteous cry—"After you, Pilot!"

Sailors' Magazine & Seaman's Friend. July 1894. C.G.B. Knight

On a now historic day
Farragut in Mobile Bay

With his floating "walls of wood"
Toward the Southron's ramparts
stood,

Where the rebel flag in pride
All the Yankee power defied.

The "Tecumseh" in the van
Of the forts the gauntlet ran—

Till a sly torpedo's spite
Overcame her iron-clad might;

And the brave old monitor
Floated on the wave no more.

As beneath the shock it reeled—
Deep into the waters keeled—

From his 'tween-decks prison-pen
Sought escape the Captain then

Where a narrow ladder led
To the spar-deck overhead.

E'er his foot had touched a rung,
Thither too the pilot sprung.

Craven saw no chance for two:
"Pilot!" cried he, "after you!"

Safe the pilot reached the deck—
Lost his chief was in the wreck.

'Neath the waves of Mobile Bay
Craven's white bones rest to-day.

Where the surges rise and fall
He hath no memorial;

Yet rude Time can ne'er efface
From our history's page the trace

Of his self-forgetful deed
In that hour of tragic need.

Finer, knightlier courtesy
Ne'er was shown on land or sea!

for your help and inspiration we should like to share with you the full poem which was partly quoted by King George of England in 1940. It was written thirty years ago by Miss M. L. Haskins in her Gloucestershire home for Indian Missions in which Miss Haskins was deeply interested.

"I said to the man who stood at the Gate of the year

Give me a light that I may tread safely into the unknown.

And he replied, 'Go out into the darkness and put your hand into the hand of God.'

That shall be to you better than light—and safer than a known way.

So I went forth,

And finding the hand of God trod gladly into the night.

And He led me toward the hills and the breaking of day in the lone East.

So heart be still;

What need our little life, our human life to know, if God hath comprehension?

In all the busy strife, of things both high and low, God hideth His intention.

God knows, His will is best.

The stretch of years which winds ahead, so dim to our imperfect vision

Is clear to God. Our fears are premature; in Him all time hath full provision."

LO, I AM WITH YOU ALWAYS

Wide fields of corn along the valley spread;
The rain and dews mature the swelling vine;
I see the Lord in multiplying bread;
I see him turning water into wine;
I see him working all the works divine
He wrought when Salemward his steps were led;
The selfsame miracles around him shine;
He feeds the famished; he revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For he is all around us here today.

John Charles Earle

"In and out of houses with basket on
Up steep steps I stagger with scold
Unpleasant is the task of cleaning
Where noxious sewer gases tremblin
Scurrying on the highway, down the
Others too are hurrying, some with
But it is I who walk where the bla
My heart with its cruel weight gro
Oh Lifter-up of the trodden-down,

Am I thirsty? I dare not drink fr
Am I tired? To whom shall I my wea
Am I hungry? My little ones cry ou
How are we all from such a pittanc
The way-faring dog is thrown a por
Into my hand is tossed what the li
In soft woolen garments the other
Mine huddle together 'neath rags a
Oh Lifter-up of the trodden-down,



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Conducticut

U.S.A.

Dearest E.B.

Isle of Jona.

Form 3 September

I've have always been sure that I have always owed ^{to you} every moment of happiness on or through this island, ^{of those} moments. After all Helen Coleman must have known through ^{some of the} Jona mess, that she gave to me, through which I brought out the Ritches and the island. I do miss the Ritches. For me the island has lost some human treasure in their going, but in itself the island is still the loadiest place I know on earth, and perhaps George ^{will} have had will soon seem to me the new expression of human divinity on the island - like St. Columba. ... I've not yet seen Pat, but

Vertical text on the right edge of the page, possibly a date or reference number.

1948.

Messalions

~~7 + 11 Peter~~

~~Some N. S. people~~

Colub. Fickson, Elijah. Adonirah

~~The Gospels~~

100. Women

11 Corinthians

James.

Prayer in the N. S.

Ready,

Gospels

John

Philippians

II Timothy

Acts

Prayer in N.S.

What Christ is to us

Jesus our Problems

Aspects of Chr. Experience

II Peter

Jonathan Edwards' Resolutions.

70 in all. Born 1703. 34 Resolutions were written before Dec. 18, 1722, 21 alone sitting, 10 at the next. All before he was 20 in 1723.

1. That I will do whatsoever I think to be most to the glory of God and my own good, profit & pleasure in the whole of my duration.

2. Do do whatever I think to be my duty and most for the good & advantage of mankind in general. So to do whatever difficulties I meet with, how many soever & how great soever.

3. Do be continually endeavoring to find out some new contrivance & invention to promote the forementioned things.

4. Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

5. Do live with all my might while I do live.

6. Never to do anything which I should be afraid to do if it were the last hour of my life.

7. Never to do anything out of revenge.

8. Never to speak evil of any one, so that it shall tend to his dishonor, more or less, upon no account except for some real good.

9. That I will live so as I shall wish I had done when I come to die.

10. Never to do anything which if I

should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

28 To study the scriptures so steadily, constantly & frequently as that I may find, and plainly perceive myself to grow in the knowledge of the same.

29 Never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer which is so made that I cannot hope for such an answer it

37 To enquire every night as I am going to bed, wherein I have been negligent; what sin I have committed; & wherein I have denied myself: also at the end of every week, month & year.

58 Not only to refrain from an air of dislike, fretfulness & anger in conversation but to exhibit an air of love, cheerfulness & benignity

63 On the supposition that there never was to be but one individual in the world, at any one time, who was properly a complete Chr. in all respects of a right stamp, bearing Christ, always shining in its true lustre, and appearing excellent and lovely, from whatever part & tender whatever character viewed Resolved to act just as I would do if I strove with all my might to be that one who should live in my time

Jonathan Edwards' father - Timothy
"He always preached extemporaneously,
and until he was upwards of seventy, with-
out writing down the heads of his discourses.
After that time he commonly wrote the divisions
on small slips of paper, which as they occasi-
onally appeared beyond the leaves of the Bible, that
he held in his hand, his parishioners called 'his
Edwards' thumb papers'. Apologizing for this
one day to one of his people, he remarked to him,
that he found his memory beginning to fail, but
that he thought his judgment as sound as ever;
and this was likewise the opinion of his people
till near the close of his life. He is not known
to have written out but a single sermon; which
was preached at the General Election, in 1732, and
was published. It is a solemn & faithful ap-
plication of the doctrine of a general judgment
to his hearers, particularly as legislators and
magistrates. As he lived to within a few months
of his son's decease, the latter often visited
his father & preached in his desk. It was
the customary remark of the people, that 'al-
though Mr. Edwards was perhaps the more
learned man, and more animated in his
manner, yet Mr. Jonathan was the deeper preacher.'
His influence over his congregation was
commanding, & was steadily exerted on the side

of truth & rightness. When he knew of any
division among them, he went immediately to
see that the parties were reconciled; and when
the heart of any sinners condensed on the part
of any individuals, it was his uniform cus-
tom to go and reprove them. Under his preach-
ing the people was attended with a regular,
uniform efficacy, & in frequent instances with
renewals of religion; yet his record as pre-
sident of the actual admissions to the church
... During the whole of his ministry, he was re-
garded by his people with great respect and af-
fection; no symptoms of desecration
having been manifested by them for 63 years"
Pg 17. 18

of Jonathan:

Even while a boy, he began to study with
his pen in his hand: not for the purpose of copy-
ing off the thoughts of others, but for the purpose
of writing down, & preserving, the thoughts suggested
to his own mind, from the course of study which
he was pursuing. This most useful practice, he
commenced in several branches of study, very
early, & he steadily pursued in all his studies
through life. His pen appears to have been in
a sense, always in his hand. From this practice
steadily pursued on, he derived the very great
advantage of thinking continually, deriving

● each period of study; of thinking accurately;
of thinking connectedly; of thinking habitually;
at all times; of banishing from his mind every
subject which was not worthy of continued and
systematic thought; of pursuing each given sub-
ject of thought as far as he was able at the
happy moment when it opened spontaneously on
his mind; of pursuing every such subject off-
wards, in regular sequence, starting anew
from the point where he had previously left off,
when again it opened upon him, in some new
and interesting light; of preserving his best
thoughts, his best associations, his best images,
and then arranging them under their proper
heads, ready for subsequent use; of regularly
strengthening the faculty of thinking & reasoning, by
constant & powerful exercise; and above all
of gradually molding himself into a thinking
being - a being, who instead of regarding
thinking and reasoning as labor, could find
● no high enjoyment but an intense, systematic
& certain thought. In this view of the subject,
when we remember how few students compara-
tively, from the want of this mental discipline,
● think at all; how few of those who think
at all, think habitually; how few of those who
think habitually, think to purpose; & how few
of those who think to purpose, attain to the

fulneas of the measures of the states, to
which as thinking beings they might
have attained; it is not, I think, to doubt
that the goods in question are the principal
means of the ultimate development of his
mental superiority" p. 33.

Truth is "the agreement of our ideas with ex-
istens" p. 38

This 70 Resolutions - before he was 20

1. Resolved to do whatever I think to be my duty &
most for the good & advantage of mankind in general
Resolved to do, whatever difficulties I meet with,
how many doors & how great doors.

5 Never to lose one moment of time but to improve it
in the most profitable way I possibly can

6 To live with all my might what I do live

7 Never to do anything which I should be afraid
to do, if it were the last hour of my life.

34 In narrations, never to speak anything
but the plain & simple verity.

50 That I will not do as, I think I shall judge
would have been best & most prudent when I
come into the future world.

As to evil speaking - "that that corruption which I
cannot conquer by reason strength I may

Letter Cromwell to Col. Valentine Walton

York. July 5, 1644

Sir, God hath taken away your eldest son by a cannon shot. It broke his leg.

We were necessitated to have it cut off,

whereof he died.

Sir, you know my ^{own} trials this way; but the

Lord supported me with this, that the Lord took him into the happiness as all fault for

cut him for. There is your precious child, full of glory, never to know sin or sorrow

any more. He was a gallant young man exceedingly gracious. God give you this

comfort. Before his death he was so full of comfort that to thank Remond & myself he

could not express it. "I was so great about his pain." This he said to us, I was indeed

admirable. A little after he said, Oo being lay upon his spirit. I asked him what that

was? He told me it was, that God had not suffered him to be any more the slave of his sinners. At his fall, his horse

being, killed with the bullet, and as I am ^{informed} told,
three horses were, I am told he hid them,
open to the right and left that he might see
the rogues run. Truly, he was exceedingly
beloved in the Army, of all that knew him - but
few know him for he was a precious
young man, fit for God. You have cause to
bless the Lord. He is a glorious Saint in
Heaven; wherein you ought exceedingly to
rejoice. Let this drink up your sorrow;
these are real feigned words to comfort
you, but the thing is so real and undoubted
a truth. You may do all things by the strength
of Christ. Seek that and you shall easily
bear your trial. Let this public usage to
the Queen of God make you to forget your
private sorrows. The Lord be your strength;
so pray

Your truly faithful & loving brother
Oliver Cromwell.

George Bowen.

1. My first interest thro. Dr. Chickman's and
then Henry W. Rankin.
2. The three great notes. Sacram. Baptism, Supper.
3. History of the Trinity. Robinson. Albany.
4. His youth and conversions. Apr. 30, 1816. On Good

Friday Apr. 3 '44

5th Union Sem. '44-'45.

6. App'd. by Com. B. to India 1847. 3a. 6 mos. Rules for reading Bible.

1. Read with unbroken attention
2. Put something new from each verse before leaving it
3. Exercise faith in all you read, promises, commands, threatenings

4. Deep examination

5. Seek to have your affections stored up by it.

6. Keep Jesus in view

7. Read the Bible more than any other book; - more than all others. f. Breviary

8. Read a new part of Scripture

f. See the same

9. Read the text abundantly

10. Examine yourself in what you have read

11. Confess about what you have read

12. Turn it into prayer

13. Obey it at once. Obey the commands. Plead the promises

7. Journals. Letters to sisters. Kind unceasing. On each 30-45 cents "It came into my mind that there

was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself embodied, breathing, moving and repeating before our eyes the life described in the New Testament. One of us must become Paul himself.

On Jan 27 '45 "I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among this people as He did among the Jews. He was emphatically the friend of the people. They were His family, His home... I want to have Jesus the mason, in my mind's eye continually. By the grace of God I may at length learn to love, love over and over anything. I will be a blessed day when I feel at home in these streets & can linger in them without any desire save to continue preaching the Word"

8. Letters re work of masonry, living & result. From 50 to 55 a masonry & ABC m without salary. Supported & by teaching
9. Ten years of independent work. ED Sturmer knew of Barnes "The impression made on my mind by Mr. B. was that of a saint. I can remember no other man who so strongly impressed me as a true follower of Jesus"
10. The Bombay friends and 1851 to 54 and of a group. From 54-65 alone. Stopped for a year. Then Boston from 66 to 88 when he died. His character.

- 11 Re-estab. of relations with ABCFM, 65-71. Then with
 ● Keith & Pp. Taylor 71-88. Notion "the Lamb of
 India". His theology combined Calv. & Armin.
 "The doctrine of the entire dependence of the sinner
 or the Chrn. upon the grace of Christ for all right
 ● action, is held as strongly among the Methodists as
 among any other bodies. And many Keith would
 doubtless be surprised to hear how strongly the
 ● doctrine of ^{human} responsibility is held among Calvin-
 ist bodies."

12 His books. From Victoria Conference records &
 journal of the paper.

- 13 His death. Testimonies Feb. 4, 1858 General
 Dennis Ostrom "Christlike character, endowed with
 manifold gifts of the rarest kind, enriched with
 eminent scholarship & culture, strengthened
 ● with vigorous & constant study, & beautified by
 uncommon affability, gentleness & manners...
 Christ lived in that life & shone from it at ev-
 ery point." The Demos of India

14 ● His great ideas

1. A life like Christ. Asceticism
2. The real experience of Christ. Mysticism
3. Miracles. The supernatural. His attempt

15 ● Was it fruitful as he thought?
 Lord Kelvin

Coffin. Feb. 22. 38 "I read it completely thro'...
A biography of one of the saintliest figures of
the 19th Century.. I could not put the book down. There
is a fascination & a depth in this man's soul
which held me in devout attention. I found
myself marking the pages & moving sayings of
his which would serve as starting points for
chapel talks... He was so far sighted & deep seeing,
the former because the latter. If one wants to
beam up the ~~comprehensions~~^{interests} of our student today -
Biblical, social, theological Bourn is a repre-
sentative figure. And what a beam in 'apparent
failure'!... I feel strongly that every student &
alumnus of the Seminary needs it. What better
book to lead them to feed on the Bible! We have
so much 'vestibule religion' men pointing to the
door, taking their people as far as the vesti-
bule, but no opening up of the treasures within
the Father's house... Bourn's expositions are pre-
cisely what Christians need to grow from juvenility
into spiritual maturity. There is no adole-
scent but a 'man in Christ'... This is no val-
uerne to be read and dismissed but to be mark-
ed & turned to repeatedly."

Sir George Williams - Jan. 6, 1856. Aged 35

● The Lord be pleased to help me to form resolutions and then give me grace to keep them.

● That I determine to get an alarm, when it goes off that I am out of bed before it has finished.

● That I read and meditate upon a portion of God's Word every morning, & spend some time in prayer.

● That I strive to live more in the spirit of prayer.

● That I do not partly, but resist at once the various temptations which beset me.

● That I resist the Devil at once, however he may come to me.

● That I pray warm for my dear relatives & strive for their conversions.

● That I spend some time in praying for the young men at St. Paul's.

● That I have certain days and times for certain things, & strive to be regular and punctual.

● That I strive to gain a better knowledge of the Scriptures, have Bible readings

● with dear Helen (his wife)

● That I read these resolutions over before every ordinance day

Journals.

For John F. at age of 18 - Questions asked

● each evening:

"Have I today been guarded in conversation, saying nothing inconsistent with truth, purity or

● charity?

Have I felt love towards my neighbor?

Have I loved my part towards my own family?

● Have I been temperate, free from sensual desires, habits and anxieties?

Have I been diligent in business.

Have I given full time to intellectual study?

Have I admitted any other fear than that of God?

Have I passed the day in deep humility, depend-

● ing constantly upon, & earnestly aspiring after, divine assistance?

Have I in everything acted to the best of my knowledge.

● ledge according to the will of God?

Have I employed skin evening - evening?

His maxim "Be a whole man to one thing

● at a time."

Rachel Furney, to the Baxtons just married;
April 29 "I have often thought that the benefits of
true silence are far too little sought after, even
by those religiously disposed: and thus I do
not say as a Quaker, but as one who has
some little experience of the necessity of having
the human nature brought into subjection before
God, in order to render them acceptable wor-
ship. It is 'in the stillness of all flesh' that
we sweetly approach the Father of spirits".

J. J. Furney to Hannah Baxton: When we
reflect on our Lord's stupendous miracles, on the
fulfillment of prophecies, on the unequivocal evi-
dence of the authenticity & inspiration of Scrip-
ture, on the blessed fruits of faith, on the inter-
nal power of the religion we profess to
cleanse the heart, to bring men into true
conformity to his Maker, we must acknowledge
that both the outward evidence & the
spiritual mind are most satisfactorily con-
vinced that Christianity is true" L. 322

Extracts from "Prayers Public & Private"

Abp. Eder. White Benson, p. 234

- 1 hat to be dilatory in commencing the day's main work
 - 2 Do neglect no work; to observe the proportions of works.
 - 3 hat to murmur at multitude of business or shortness of time, but to busy up time all round.
 - 4 hat to groan when the letters are brought in; not even a murmur.
 - 5 hat to magnify undertaken duties by seeming to suffer under them, but to treat all as liberties & gladness.
 - 6 hat to call attention to crowded work as petty figures or trivial experiences.
- God only to reply to temptations in thought
- 8 Learn how unintentionally forbidding & depressing tone & look may be if there is not inner peace.

Before answering any one obtain from God a real love for them. Be sure that you know that

- you allow all allowances which should be made. Otherwise how inefficient, how perhaps unintelligible, how perhaps provocative your best smart censures may be.

Oh how will I make for peace to be
silent about others, not to believe everything
without disarming & not to go on easily tell-
ing things

11) Shed the grounds which in time past my cruel
& careless hands have made.

Meet down self. important treachery of self
By faith & love.

"Obedience" in secular life is strict conformity
to its arrangements, as well as to rules of health,
real kindness, which when free from temptation,
own resolve on

14) Not to seek praise, gratitude, or respect or regard
from superiors or equals on account of eye or
foot service.

15) Not to feel any uneasiness when my advice
or opinion is not asked or is set aside.

16) Never to let oneself be placed in favorable
contrast with another.

17) To make no remarks from answers to which
self satisfaction is highest; talking of self;
seeming singular; hungering for conversation
to turn on ^{one} self

18) To seek no favor, no compassion; to de-
serve not ask for tenderness.

19 To bear blame rather than share or trans-
mit it.

To order often, even if one's innocence
cannot be established without shame to another.

21 When credit for my own design or execution
is given to another, not to be disturbed but to
give thanks.

22 Not to let the undeserved love of others be
an unpaid debt.

To give the most serious business on the
first sign of adversity.

J. W. Stevens "I have come to believe that America's
● greatest contribution to China, greater even than her
● political friendship in the work of the Am. Chm. Mis-
sionaries in China. This statement may indicate the
importance I attach to the need of moral regeneration
which must precede any great political & industrial
improvement. The Am. Chm. Mis. is not a simple or
parochial, or a sect of importance, that aims at
● moral improvement & that is calculated to
bring it about, but is not to neglect in its origin
to the Chm. missionaries. I have inquired among all
kinds of people from all parts of China for such an
agency of non-Chm. origin without finding one"

Jan 21 1895. "The Chinese religions, Buddhism - Joo-
● ism seem our little with temples but do
● nothing for the

- Pdg. XIX. 8. Doing Right.
- Pdg. XLII. 6. Discouragement.
- Wals. XXII. 29. Ye do sow.
- Wals. XXII. 37. God Seeking Man
- Wals. XXV. III. 20. The Eternal Presence
- Wals. V. 37. The Inner Circle.
- Wals. V. 31. Come Ye Apart.
- Luke III. 1. The Word of God came to John
- John I. 32. The Holy Spirit in John
- John III. 39. Can Man be Made Good
- John V. 39. Jesus Christ the Central Theme
- John VI. 46. Have Man So Spoke
- John X. 20. Remember
- John X. 16. 2. Because they have not known
- John XX. 16. Jesus Christ our Master
- Acts II. The meaning of Pentecost
- Rom. I. 1. Christ's Master, & Paul.
- Rom. I. 4. Christ's Deity.
- Rom. XI. 4. 5. Our Body - members of one another
- Rom. XI. 12. Hope
- Rom. XI. 5. The Church in the Stone
- I Cor. IV. 2. Be found Faithful
- I Cor. VI. 19. 20. The div. doctrine of the Body
- I Cor. XI. 3. The Blood of Every Man
- I Cor. X. 1. 9. Many Adversaries.
- II Cor. III. 5. The Sufficiency of God.
- II Cor. IV. 6. The Sac of Christ.

- II Cor. IV. 7. Earthen Vessels.
- I Cor. XI. 1. Not Leaders but Followers.
- II Cor. V. 20. Ambassadors.
- II Cor. VI. 13. Be ye Enlarged.
- II Cor. XII. 2. A Man in Christ
- Gal. V. 25. The Holy Spirit
- Gal VI. 1. Holy Spirit likeness.
- Eph. IV. 20. Seeing Christ
- Phil. I. 6. Maintaining the True Life
- Phil. II. 5. The Mind of Christ
- I Thess. IV. 11. Study to be quiet.
- I & II Tim. Paul's Letters to Timothy
- II P. III. 13. Near Heaven Earth.
- I P. II. 2. The Reminiscences of Peter
- II P. III. 15. Our Beloved Brother Paul
- III P. III. 13. Great Names & Persons
- I J. III. 1-3. The Hope that Purifies
- What can we Preach today?
- Preaching & Preacher
- The Minister a Man of the Bible
- Jesus and His Bible
- Jesus as Man of Prayer
- Jesus as a Friend
- The Sermon
- Baltimore Seminar
- The Church & the World.

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Admiral

4. Look at the adventures

Chime Yaden

Keith Yalson

5. The call to launch out into a bolder life

Carin, Stokvis, Martin

Gallop on the Modern Situation in "Foundations"
J.C. "has been impotent for centuries, owing to the
spiritual complacency of man. He has suffered every
degree of patronage by intellectuals who have been
interested in him but have had no need of him. He
has been degraded by the transformation of his
revolutionary disclosure into an established
and conservative tradition at once with the
world and in bondage to propriety" (p. 19)

"Dearest than man, O Soul

Go! seek out with me toward the Unknown Region
where neither ground is for the feet, nor any
path to follow. Celebration

The Adventure of Chdn. Discipleship, Mkt. 17, 196

1. What an adventure I was at the beginning of the
● first discipleship to Paul! ^{hid from ruler.}
● ^{3rd year - Martin} Physical, Em. mor. moral & spiritual. ^{to verbal ruling} ^{advt} ^{social} ^{order}
 2. The adventure in 1928 thru today.
 - a. In trusting God & praying on from ^{Carina} ^{Bushnell} ^{Method}
Barclay's "The Original Man"
 - b. In relying on spiritual power alone as Jesus
did. - not politics, money & organization.
Daring to trust trust alone. Byron.
 - c. In believing in man - love & friendship
Ephraim Peabody, Patrick Murphy, Clayton Clark.
In working out Chdn. ideal & purpose of human
society. Jim McChes & D. Clarke
 - d. In facing missions. De Leticia - ^{man - hdn. Prayer;} ^{for Cook. first English}
Carey, Livingston, John ^{Colombo - Bisco. tempo} ^{Colombo}
 - I don't know my experience in 1887
 - In building a peaceful & united world.
Disarmament. The League of Nations ^{John Foster} ^{Wilson} ^{W.B. Hoar}
3. The adventure & power of the adv. plan.
James - the moral equivalent

It contains many elements of liberty and yet it is no longer Abn. that is the reason why Abn. faith is made the basis of mass. This is why it is in danger of missing their unique opportunity, which seems to give it a way of conquering the world.

Claims on Dogg's letter page:

"For the first time in history there appeared on earth One who absolutely trusted the universe, who had utter confidence that Love was at the heart of all things, utter confidence also in the ^{absolute} freedom of that Absolute Love and in the liberty of that Love to help him."

Rebecca Grant. Black Lamb + Grey Falcon II, 713

"The service (of the Mass in an Orthodox church) was clear of the superficial ethical prescriptions, inspired by a superstitious regard for propriety, which makes Christian religion so often a set of ty-laws tinged emotionally with sanguine."

Wm. Martin on Chinese Juche. Ch'ng. in the

● Marxist Ground - 31st. 1933

● "Ch'ng. has lost its revolutionary fervor today
It was as a social revolution that Ch'ng. first in-
vaded the world. As a social revolution it was pre-
sented to the Chinese people by the Japanese and conquered
them with a rapidity & force which western arms have
been unable to destroy. But today Ch'ng. no longer
presents itself as a case of the force. It is difficult to
● cross the masses and to enter the villages - Ch'ng. re-
main there, to offer a path for the rich or at least
for the intellectuals.... Is it not with an older civiliza-
tion, not with the ideas of the past, not with the tra-
ditions of the country, nor with already existing religions
that Ch'ng. has to contend in China. The obstacles that it
● encounters are within ourselves. They are part of our
● own civilization. We are passing these obstacles on to the
Chinese, together with our ideas, at the same time as we
try to present Ch'ng. to them

"Our Ch'ng. today rests on an internal contradiction.

Possible adventures for 1940

- Of reduced expenditure on ourselves
- Of controlled speech
 - Not saying what we ought not
 - Saying what we ought
- Of right thoughts - of inter-national and inter-racial-mindedness
- Of prayer
 - Of cheerfulness & cordiality
 - Of more austere personal habits
 - Of courageous self-denial
 - Of demanding more of ourselves & less of others
 - Of the Beatitudes
 - Of faith. Bayan Ep. Rev. Baker on Bel. from Coloss. c. 3. Lesson at Thessalon
- Phil. of death - Phil. of faith

CAISSON SONG - Artillery

Over hill, over dale,
We have hit the dusty trail,
And those caissons go rollin'
"Counter march, Right about."
Hear those wagon soldiers shout
While those caissons go rollin'

For it's "Hi! Hi! Hee!" in the
Call off your numbers loud and
And where ever we go you will

That Day

I got beyond all orders an' I got beyond all ops
I got to shamin' wounded & return' from the
'act

'Ole companies was lookin' for the nearest road to
slope;

I was just a bloomin' 'knockout an' an' fault

Now there ain't no chance here to give

An' there ain't no band to play

An' I wish I was dead 'for I don't what I did

Or seen what I seed that day

There was 30 dead & wounded on the ground & we
could not keep.

As there wasn't more than 20 when the front began
to go -

But Christ! along the line of flight they cut us up
like sheep

An' that was all we gained by doin' so -

We was rotten for we started, - we was never dis-
ciplined;

We made out a few if an' order was obeyed
for every little drummer 'as 'as rights & wrongs
to mind

So we had to pay for teachin' - & we paid!

An' there ain't no chance de n

"That Day"

● The young recruit is 'amused' - 'e takes
it very hard,

'E 'angs 'is head & smutters - 'e sulks about
the yard:

● 'E talks of 'cruel tyrants' - 'e'll swing for
ty - ty

an' the others 'eases and mocks 'im, an' the
boy goes off to cry.

● The young recruit is silly - 'e thinks of sui-
cide

'E's lost 'is gutters drink an' 'e 'aent got 'is
funds

But day by day they kicks 'im which 'elph
'im on a bit

● 'E 'is funds 'is reap one morning with a
full & proper kit.

Keep away from dirtiness - keep away from
mess.

● Don't get into dain' things rather more or
less

Let's be' done with ably may, keep an' keger
to,

● Would you keep your rifle an' yourself 'is'
20.

Our life as minister a doing, a saying,
a being, a becoming.

II Cor. III, 18. How to become a really better man

Is this a living question with us?

The peril of having an enthralled conscience
over J. Edgerton on morality & religion

The contrary peril of ^{self-censorship} discouragement

1. A deep sense of the duty. We must believe that
we must.

The Chrs. life a life of change, growth. Heb VI
In what regards we ought to be becoming

better men
Self-critical, ^{forfulness} thoughts of God, Love & ten-
-life, truth
derness. Faith & power

2. Let us believe that we can. Eleanor & the Tea Table

It does not matter how we have failed.

"The Year of Faith"

Even if character seems hardened. God can un-
make & remake

The power of purpose. "They can become."

But more. Accept by faith the faith to new life

3. Let us trust the ever-working God to do His part

Paul's great faith in this. Phil. 1.6. Gal. 5. 22

On our side all rationalistic & demp

But on God's side, supernatural

4. Know your will toward God & all your & suffer things

The great surrender to begin with

But by many later choices

Reading. Fads & newspapers. Bible

Thinking, Conversation, Prayer

5. Obey. Yallow light. Make change. Cut all
away. Begin with some help. Do the hard things

6. Be watchful

See what you are doing & check it

To this end, measure by Christ

Wherein do I need to be changed

7. Have some faithful, truth-telling friends

Are there any? Could we order them?

8. Careful & unselfish service

Forget yourself & becoming good. Clarkson &

slavery. "The Master's image man"

9. Patience & hope

James' Epistle

In end serv. Like John. Roki Ben Ezra

II Cor. XIII, 10. I Thes. V. 11. Building

1. We have here the principle of constructive building by agreement by law for the end sought or other as the process & purpose of life with what characteristics. Nic's task to engage it I Thes Rom XIV, 19

A great N.D. idea. Not Paul only, I Peter II, 5-8. Jude 20. John II, 19-21

2. Any one can tear down. It is easy. It is the deep expression of some of the most powerful elements in human nature. It is reversal - reminder to gravity. "The Builder" "The Destroyer" R.L.S.

China 2 Organized Ev. All. L. M. J. P.
1. In politics. Conservative. Stanley I. C. VIII. "Starchy" "Eminent Victorians"
4. In republicans. Democracy. "Cut out the old stuff" "Scopelans"
3. Social gains. Family & Our temper. "Victorian era" "deserving to nature"
4. In historical judgments. Victorian era deserving to nature

3. But the great & diffc. - another adventures in not desirable, but building
2. The great areas - Beethoven - Beethoven Era. No bldg, temper
1. The great men G.D. trust an altar. "The tower down an altar" Mark 13:17
3. God the great builder. Heb. III, 4. xi, 10. I Cor. II, 9

4. And then is the other ideal - principle. Eph. II, 20 I P. II, 5

Central in Christ's person - work. The corner stone
The fulcrum. Matt. V, 17 The builder of a church Matt. xv, 18
of a humanity Eph. II, 22; IV, 12, 16 "the house" Heb. III, 3
Construct this universally & indeed. Faith on hope. O.P. on Ph. I, 6

And so also central & controlling in us "Building Every Day"
(1) In our own life & character Jude 20 Body - belief - soul - building
Body, keeping, building II Cor. V, 1. Guest - "temple"
An ample spirit. "The Chambered Nautilus"

(2) In human relations & service.
The end & aim of Chr's 'fellowship' Rom. xv, 2 II Cor. X, 8; XIII, 16
The work of the teacher. Julia Richman, Jr. Miss
The love of friendship Rom. xv, 19. I Th. V, 11

The law of influence - the right side of all contracts
The best of speech - Prov. 10. 29
Art of usage from II Cor XIII. 10. of usage chosen
writing in "The Marchesi Letters"

- (3) In the building of a new & better world.
b. Holding secure the good. In the past. considered into summer
c. Recovering lost values. Building the old world
Dan. IX. 4 the cut down form. The Masopatan
an irrigation. Good & complete units & done Add. Person & type
d. Building a new church & desintigating it. My Time
justice & equality
e. The idea of a heavenly city built on earth
Blake in the New Jerusalem.
a. Man can do this. Sateley in Paul. Gadsam book
Lutheran in Africa. Robert Lewis.

5. It is easy to overstrain metaphor but this one holds ^{24 26}
11 As to foundations. I Cor. III. 10 Eph II. 20. Col. II. 7. Matt VII
12 As to materials. I Cor. III. 11-14. Act. XX. 32. Love - truth - and
courage - makes I Tim. II. 4. I Cor. VIII. 1. Holy table
I Cor. XIV. 3, 7, 26. Mordays Station. Be Quining, boys talk
to the building with faith. Jer. XXII. 13 Hab. II. 12
See Napoleonic building collapse!

- (3) As to the design and end - this with the scaffolding but
done socially - inadvertently on our comp line
The New Age Stand as yet half built. "Socially"
Rabbi ben Ezra's conf. Personally

John XVI. 33. Rev. II, 10. Tribulation

1. The meaning of tribulation

Frk. Prope - pressing. Latin. Thrill
French. For Luther's form

Essential to Chr. life & character. Rev. I, 9
Rom. V, 3.

Educate & discipline. D.J.C. Anderson "In Weem"
Kaplring.

2. Our present time. "To try men's souls" < make them. "Coin pour soul" - Greatall

1. Go to our principles. To reveal them.

Have we any?

The strength & power of them. Rocks

The rest of them. Herbert "Whose conscience is
his sure retreat"

The splendor of God's ones. Jefferson "Virtue con-
sists in endurance. Despairance, & endurance. Jus-
tice. To which are opposed Tolly, Desires, Fear,
Secret."

Take our stand I Cor. XVI. Daniel III, 16, 17: VI, 10

Church play in heavy.

2. Go to our strength & will. To test & confirm it.

To say I will. Pro. 10

To duty. "So high is grandeur". Flare.

Holmes - fears of Hamadan "He stood

between us & death. "For dinner hon-
esty." Jno. 17:14 "A square man who
says & performs"

As to temptations, with survey. Jas. 1:2-4

As to circumstances, enemies, friends.

3. As to our courage.

Chinese Indian's death

Obscure, unexpectant fidelity

3. The end of tribulation - (1) Purpos. (2) Denunciation

God's purpose to make us what He wants

"Right careful will my father watch

To make the most of me

That what is mine may truly match

With that may be a blackened patch

Upon the lady's eye."

Herichard Geyde "As when O Lady mine"

See Cantabrigia - Matt. XI. 29

The end of trial. "Shall be near thy throne"

What + clean Dan. XII. 10. Jas. 1:12

Those who have come - Rev. VII. 14

The Epistles of Paul to Timothy.

1. The last testament of a very great old man.
An old man? Philem. 9. Lightfoot trans "An
bassator." q. Eph. VI. 20. How old. Bdr. Com
sup 60. Roger Bacon called himself an old
man at 53. Walter Scott at 55 "an old grey
man and grey." Coleridge. q. II Cor. XI.

How great? of the E. O. R.

- The greatest missionary. Roland Allen
- As to message & method. P. Religion.
- The greatest the. Schwartz on Gal. II. 20
- The greatest man. J. J. O'Connell. Philem.

The last testament.

Authenticity

Significance. Ruckin "G as the Prophecy".

2. A glorious illustration of friendship.

Dramatic Book. & Chas. Dudley Warner

The story of his own & its friends

Timothy's background

Association with Paul.

His kindred experience. Heb. XIII. 23

Of an old man and a younger. J. J. E. 13

Coleridge vs. Dr. Phelan. St. C. O. J.

4. Counsel to a young thea. worker from an old
experienced veteran

Is a minister. Perils I. II. 15 Eve

Is a missionary. Josiah Pratt

To all of us. Take any chapter at
random. e.g. II Tim. II.

Some of the great issues

Conscience

Centrality.

in chapel - "best confession"

Kenley on Geo. Alexander

Jude - "Contented upon" & "for"

Resurrection II J. II. 8

True Calvinism

Implication

of the person. Peter. Heb

of the thought

of the words. G. White.

Preaching - tears.

4. The light thrown on our problem of Church
Union.

Concept of Church

of membership & ordination

P. Brooks at Louisville.

Sightfoot

Street

to problem not doctrine

Stodge in '73. Dickinson at Lancaster

"I need thee every hour." Phil. IV. 19

Simplest truths & statements. best. Sca

"He thence - Simply to thy Cross"

Value of such a short & living word. I need thee

Memory can call & quicker than sense can

fear. "brother, brother" enough critical note

to give right to the center. "without the nothing."

Yes, but what really is there to it? I don't
see any substance. Wm. Jennings to Hallam

1. I need Christ as my standard

Each of us has to have one. Crosby, 18.

He shows the full possibility, duty of a man

as to character & service

the use of D. L. S. C. "What do?" Sheldon.

"Especially beside me"

2 In the effort to attain this she helps us to be

& do what we can & do our best we help us to

be do. but they had faith. Begbie. And all

under Armstrong's child's lock. A Pitti work

3 In our struggle with evil she enters with just

ness & abolic spiritual resources. Olden,

Peters, Kitchener, Lincoln, Emma, Proc.

4. When I am told & believe frankly the
entire & breaks the jams, jaws are free
"Do the hard thing first". Conversion is
rational psychology

5. I need show as my Savior, Lord
that he's words but deny - come
G.D. hand in that way

Some will demand how & why - because you
are not conscious of your desperate plight. If you
can but catch on to being hand - ask later
to God.

But there is rational explanation.

1. The case is as real & of the same kind as the
for Eph. VI. 12
2. Alliance with a conqueror. Conversion. "Jesus as a
group of 11. conquering hand"
3. Christ alive & here. Frank in that way.

God has got this help

1. Accept by faith the offer
2. Live in actual dependence on them
3. Be patient. "Go walking with hand"

IN MEMORIAM.

JULIA RICHMAN.

Come all who serve the City, all who serve
The glorious golden City of our dream
With true heart-service that can never
swerve.

How faint see'r the strength, or far the
gleam:

Come sorrow proudly for our comrade
passed

Into the silence: one who served indeed
In all things, even unto the least and last,
Spending herself to meet the moment's
need.

Share memories of that strong, illumined
face,

Keen speech, and courage springing to the
test,

And all the fervor of the ancient race
That finds its longed-for East in this young
West.

Be this the sum, the last word best of all:
She built her life into the city wall.

My Sister

Nov. 15, '13

Julia Richman

Memorial Mtg.

Principal of

or St. M.

Public School

swept aside, discord gave place to harmony, confidence was reestablished, and progress of the best and truest kind became the order of the day. The school which Mr. Amen has left behind him as a monument of his work is a school whose prestige and position in our American educational world to-day are higher than even he could have dared hope they would be. Other factors have contributed their helpful influences, but the main factor has been Mr. Amen himself, a tireless worker, an inspiring leader, and, in the finest sense of the word, a man.

Mr. Amen was a man whom it was a rare privilege to know intimately, and whom to know was indeed to love. Bashful and modest as a child, he sometimes failed to impress upon the superficial observer his real talents and worth. Self-seeking had no part in his make-up, and it mattered little to him what others thought if only his own conscience was clear and his own conviction sure. Fortified with these weapons, he was prepared

to fight and fight with all his strength for the success of the school to which he had pledged so fully his life and his talents. And yet his very modesty made him sensitive as well, and criticisms sometimes cut deeply even though they were not allowed to shake his high purpose or weaken his energy. He was sometimes criticised for burying himself in details, but he was convinced that details could not be disassociated in school management from the larger and more apparent problems, and to details he consequently devoted time and thought without stint, to the very close of his life. And it is probably well for the Academy he served that this is so. Shy though he was and constantly shrinking from publicity, he was a very mine of information and a source of untold helpfulness to those who sought his advice and guidance. To the present principal of Phillips Academy at Andover his wise counsel and friendly suggestions proved of untold value. No one could have been more sympathetic than he, and no advice could have been more timely than that which he, out of a rich experience, so fully and generously offered to those who were privileged to seek it. Exeter has lost a great leader, but we believe that his influence and the momentum which he has given to the school he loved and served so well will insure for the future continued progress and even larger success.

Deict XLII. 9, 10

Standing on Presbyter

Behold the former things are come to pass
& new things do I declare: before they spring
forth I tell you of them. Sing and jubilate
unto song.

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—
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1508 LOCUST STREET
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Dr. Robert E. Speer

I John III. 13

The hope that purifies

President Rufus E. Clement

Atlanta University

Atlanta, Georgia

II Thess. II. 7 The mystery of iniquity.

1. The problem of wickedness & wrong in the world.

Does God care? Can God help?

The age old problem of evil. Origin. Meaning.

2. Could the problem of God is greater

3. And as to prob. of evil the atheist & the atheistic evolutionist has no reason to be puzzled.

Evil seems up from the beast.

4. But for us Chris. it is a mystery as Paul calls
mystery over a sea of terms in N.S.

1. A secret revealed. Matt. XIII. 35. I Cor. II. 7-16

The mystery of God Rom. X. 7. Col. II. 2, 3.

The mystery of Christ Eph. III. 9 Col. IV. 3

The mystery of the Gospel Eph. VI. 19

The mystery of God's will Eph. I. 9, 10

The mystery of God's Kingdom Rev. XV. 11

2. A secret still hid den

In part. The Jews & the bringing in of the
 Gentiles Rom. XI. 25 The resurrection
 body. I Cor. XV. 51

Altogether. Speaking in unknown tongues
 I Cor. XIV. 2. Babylon the Great. Rev. XVII. 5, 7

And here - the mystery of evil.

5. What is this mystery of evil

but economic - poverty. Job & no. II. Thomas

Not physical. Sickness. Contra has Eddy

There are phys. causes of evil. But the
obscure - the blind. Suffering saints
no - dia moral. Good = lawlessness. Why is
lawlessness a mystery? What's the meaning
of? Why did God leave us free to do wrong?

Why did we receive our freedom?

6. We can't answer. It is an unexplained mystery -

But we can see some moral - but complex -
solutions but what Beakins sought for in the
"Moral base of Dark Things."

Some not dark. Sleep. Winter. Calor but others:
Pain and fearfulness.

And as to the presence of evil.

1. It provides something to fear against,
to resist, to fight. Paul. "the good fight of f."
Jas 'Resist the devil': Peter I P. v. 9. Rev. II, 16
No pacifism or appeasement with evil.
K.I. "that never rested in its" Paul's end.

2. It constitutes a school of patience & steel-
fidence. Eph. VI. 10-16. I Cor. XVI. 13.

3. The pain of the strain & training of dys-
pasy with others in their struggle.

Our duty to the struggling nations.

Louise Rena Beakins

Mystery

1. A secret revealed

2. p. Rev. I, 2a the m. of the Seven Stars

I Cor. XII, 2. We' I know all m.

1. The m. of God. Col. II, 2, 3. even Christ in whom
are hid all treasures I Cor. II, 1

2. The m. of Christ Col. IV, 3. Do manifest it.

3. The m. of godliness. The incarnation + ascension.
see I Tim. III, 16. Eph. III, 9

4. The m. of the Gospel. Eph. VI, 19

5. The m. of the explanation to the Gentiles. They gave
to the Jew. Do give Rom. XVI, 25, Eph. II, 3-6
Col. I, 26, 27

6. The m. of the hardening of Jewish hearts until
the fulness of t. F. Rom. XI, 25.

7. The m. of the Kingdom of the heavens Matt. XIII, 11

8. The m. of the Kingdom of God. Luke XV, 11, I, VIII, 10

9. The m. of the wisdom of God I Cor. II, 7-16. We are
stewards of these m. I Cor. IV, 1

10. The m. of the faith hid in a few concourses
I Tim. III, 9

11. The m. of union between Christ + His Church -
seen in true marriage. Eph. V, 32

12. The m. of the resurrection body I Cor. XV, 51

13. The m. of God's will to sum up all in C. Eph. I, 9, 10

2. A secret still unrevealed. See 6 above.

2. Speaking in unknown tongues I Cor. XIV, 2

3. Babylon the Great. Rev. XVII, 5, 7. 666? 25, 18

4. The m. of lawlessness II Thes II, 7

Iniquity = lawlessness

The other word translated "iniquity" in A.V. used 6 times is adikia - unrighteousness, wrong, in-juri. It is not called a mystery? Why? In Matt.

VII, 23 = avoikia. In Luke XIII, 27 = adikia

avoikia - 13 times in N.T.

Matt. VII, 23. Depart from me, ye that work i.

"XIV, 12. They shall abound & the love of money

Rom. IV, 7 Blessed are they whose i. are forgiven

John II, 4 that He might redeem us from all i.

Heb. I, 7. Who had hated i

II Th. II, 3 And the man of i. be revealed. Who? v. 4

The leading scientific men "seem to think that the whole phenomena of life will one day be reduced to terms of matter & reaction, and that every vegetable, animal & human product will be explained, & every sour day be artificially produced, by chemical action. But even if this were so, behind it all there would still remain an unexplained mystery." A. L. Wallace, Letter & Review in Amer. p. 405

Einstein "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a strength will no longer pause to wonder & stand rapt in awe; is as good as dead. His eyes are crossed." Quotes in John Shelby's "The Mystery of the Mind's Desire"

Bushnell

Of physical pain. Considered but passed by
1. Being made sensitive to pain in certain
organs & parts of the body, as one by that
means secured against other bodily pains
& dampens more fatal

2. Many pains are nature's labor, the effort by
which it struggles to clear & restore itself.

3. Pain is wanted to set off & make duly ap-
preciable the advantages & exemptions from pain

4. Pain belongs inherently to animal nature.

Then he ascends to "the higher plane of moral ideas
& the scheme of religious discipline" E/100

1. "There is a pain which belongs to the smart
stage, in the consciousness of soul, which would
almost necessarily prick through into the body
& which really needs, in the way of moral advan-
tage, to be interpreted to the mind by the body."

2. "Pain is a matter of great consequence in
the fact that it gives a moral look & capacity of
moral impression to the heart, of which I cannot
otherwise be totally vacant - a similar im-

Preparation also of the benignity of God.

3. Pain "softens the temperament, or temper, of souls render evil, & puts them in a different key"

4. "It appears to have been necessary for the best effect of pain, that it should be a liability of the whole mundane system, & be, in that manner, a kind of general sacrament for the world."

5. "It is a very important use of pain, that it prepares some of the highest possibilities & most fruitful occasions of character." "Sympathy, also, and all the virtues fully called graces, that keep it company, & all the works by which it ministers, begin with the fact of pain"

Of fortitudes - after a list. Titton. 1st 2nd race, 3rd and

1. They undoubtedly serve important uses as regards moral, social advancement, by the efforts wrought in the physical economy of the race."

2. "Great fortitudes appear to be needed in order to sustain the reality or keep alive in the race efficient impressions of God."

3. "They yield as a conviction so intense of the moral delinquency, degradation of sin"

4. They who have been trained to just impressions
of God will be reminded by freedom of the great
ends of beneficent discipline, for which their
classroom is sent, and are likely to be more
softened by it."

5. Great freedom "enforce, with an energy so
terrible, the conviction of the unity of the race,
and especially compel the higher & more privi-
leged ranks of mankind to own their oneness
of life with the humble and more degraded or
even savage classes." "We live in the real brother-
hood of all corruption." "What an argument is this
regarding us to become the guardians & ministers
of love to the children of want & degradation."

6. "There is a great moral benefit to accrue
from the dissemination of plague & freedom in
the evidence, there to be revealed, of the remark-
able sanative power of Christianity." "It is a
fact most remarkable, that the virus of one
disabling plague is known ever to have origi-
nated among a Christian people."

Bp. Woodhouse. "Everything that is great is a mystery. It is ridiculous for a man to say I will not believe what cannot be fully explained. Why should that be expected with regard to spiritual things which is impossible even in natural things? Look at Nature. It is full of mystery. What is matter? We can feel. We can only take for granted what our consciousness tells us of the existence of these things. Diff is far greater and more full of mystery than we at present are able to comprehend. It is wiser to feel & acknowledge this." Sep 232

A secret once now made known Eph III. 4, 5

The mystery of Christ not known now revealed

A secret once, a secret still I Thess. II, 7

The mystery of iniquity

A secret now revealed but with degrees of

mystery in it still

No wisdom of God in a w. I Cor. II, 7

of Christ & the Church Eph V, 32

No h. of godliness I Tim III, 16.

Whether "The Agency of Evil." "This life of ours, so full of mystery, so heavy about with wonders, so cluttered over with dark riddles."

How far shaped by persons how far
& impersonal forces

Beard

↳ letter to Grady / c. 1858-1859

How shaped by small incidents

David Kelso

Chap. Clerk's list

Place of mind ideas

abolition

hoyon

Prohibition

Common Rights

Forgotten men

David Drummond

David Kelso

Calvin Cassady

Jonathan Harris

Fallator

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Feb. 13, 1944

Dear Dr. Spear,

It seems almost an imposition to ask such a busy person as you are to give up any of your precious leisure time, but would you be willing, at some convenient time, to talk to the League of Women Voters about American History?

Knowledge of the past is so essential if one is to understand

the present and to plan intelligently for the future - and most of us know far too little about the history of our country!

If you would be willing to talk to us, we could probably fit the time of our meeting to your convenience. Our usual meeting date is the second Monday of each month, March 13, April 10, etc., but it would be perfectly possible for us to meet March 6, for example, or March 20 - or a different Monday in April - or May.

The League will certainly consider itself very fortunate if you are able to meet with us - Sincerely yours
Florence Richards

77

PHILLIPS ACADEMY
ANDOVER, MASSACHUSETTS

CLAUDE M. FUESS
HEADMASTER

February 7, 1944

Dr. Robert E. Speer
Rockledge
Lakeville, Connecticut

My dear Dr. Speer:

The full story of President Grant's withdrawal of Caleb Cushing's name for Chief Justice of the Supreme Court is told in Volume 2, Pages 363-376 of my biography. Unfortunately the book is out of print and I myself have only two copies. Otherwise I should find pleasure in sending you the volume.

I think that Mr. Foster in his book, American Diplomacy in the Orient, relied very largely on facts received from Cushing's political opponents. The only "moral obliquity" alleged against Cushing in 1873 was the fact that he had sent a perfectly commonplace and conventional recommendation of a government clerk to Jefferson Davis, his former associate in Pierce's cabinet. This letter, fully quoted in my book, was sent on March 20, 1861, before the war had broken out between the North and South. As a matter of fact, Sumner and Boutwell, the senators from Massachusetts, supported Cushing's nomination. I suppose that back of it all is the fact that Cushing up until 1860 had been a Democrat and that he had presided over the Charleston Convention. He voted for Lincoln in 1864 and for Grant in 1868 and 1872, thereby making himself the same kind of a Republican that Wendell Willkie is in 1944.

With my warm regards and good wishes, I am

Cordially yours,

Claude M. Fuess

CMF/C

Room 807
55 West 42nd Street
New York 18, N. Y.

Dec 18-20

Deas & Anetta

Pres. KKK
The Sun Circle
The H. J. Jones
P. as War & Prayer
The Ku Klux Klan
Conf. & Congress

Dear Cora

July 20

" 27

Aug 3

" 10

Jan 8 Pottstown Ohio based
Rom XII. Coop. w/ Conflict

Sonor - God Seeking Man
What is Chk,
& Inf. of process

Jan 9 Pita. Retreat, + Danville @ 28, 29

What can we find today?
Preaching + Preacher.

1 Course of study - text VI.

Group Bowen,

J. P. Central theme. J. U. 39

Yacht toward man.

2 Two legs of approach.

3 Study of period - likewise.

Address adms.

Learning Christ.

Men were so of old.

Lev III. 1

Workman in our time

Rom I, 14

to him of us

Wyo. Pottsbury

The Home Mission of Church.

Worship - Change.

The Church's Business

W 4 Johnson

The Present & The Past

Chamberburg Jan 17-20

Simplicity, Disciples, Conscience, Cooperation, Mystery
Memory

Calab. Eiden, Eljah, Edwin, Anne.

I Peter. How find peace II 11-25

Cor. Corinthian II. 15

Eccl. I. 21.

John I. VII. XII-XIII. XXI

Prayer in 2.2.

Peter. John Calvin John. Thomas

So. Calif.

The Body in Religion

Not ashamed.

Even less than not said.

Not a political man

Counted - not leaders

Members of 8 another

League

Not found men

Two legs of opponents

Other. not understood

San Diego - J. H. S.

Christ's Commission

Work of evangelists

Foreign Missions

How find people

How our work help

Holy Spirit - witness

Ambassadors

In the world - Bible study June 15, 39

To win the world

Order of the Church

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The Divine Mission of the Church
whose house we are
Jesus as a Friend
Eph. IV. 20. Learning Christ
from experience. Luke
Luk. V. 1. Liberty
Announcing Jesus as I J.
A.D. - Warning of Pentecost
A. V. 12. Be at the door
Paul to Timothy.
Luk. V. 9. Logion
Eph. VI. 1. Put on the armor
Rom XII. 4, 5. Coapted!

John 5 - Reasons
Real
Truth
Love
Joy.

Robert E. Speer,
Lakeville, Connec

✓ Body

✓ I.P. II. 21

Cooperation > conflict

HS - balance

Wp (time)

✓ Content - not leaders

L. III. 1.

Preach this Bible

What - not movement?

Build being

Wh. Rationalism

Can know & work with

Job. XXI.

II Dir.

~~Quest 2^d time~~

The measure of the world

Job.

The upper room.

Border Bowman
198 Broadway
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Reverend R

II Peter

Lodge of Jews . I. 12 The Exiles from Babylon
 The Church II. 13, 14 The New Covenant as a Covenant
 On Brother Paul III. 15 The Epistle as a Seal
 Peter's Epistle IV. 13, 14 The New Epistles as the Old
 given in Grace. V. 18

Please this Bible

- " as a Preacher
- " as a Man of Prayer
- " as a Friend.

I.P.

John first year II. 11-25
 John Robinson III. 15
 Erasmus I. 24

Right Page: 8
I.P. II. 12
 I. 24

- Caleb
- Nathan
- Elijah
- Isaiah
- Daniel

- Discouragement.
- Conscience
- Worship
- Compassion
- Memory.

Simplicity

as the Lord's Servant
 He would not be lord
 He was of God.

by

✓ The body in religion

Christ's Body.

Learning Christ

✓ The Religion.

✓ Cut out the old stuff. Willard.

Old stuff + New

What had them - not read.

Causes.

Old man seek them.

She could not be had

What Christ means to her

God's love of the Son of God.

✓ Mystery.

Face toward them

✓ Conflict or cooperation.

✓ True sleep

Shoulder forth to hand 200

to Day, Ever - Sabbath 200

by her is given

to other name

Senders - Acts;

Epk xxi 30

It is given to her

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Peace in Grace etc.

Learnings on Eucharist etc.

In God's Name Jesus Christ Lord XXXIV. 16

Discernment. Rom XLI. 6. F M O M A

Coloss. John X IV.

John 10. 14

Elijah. I K XLIII. 1

I K. 26. Dispute - his own way

In Satan's or right. L. XII. 57 P R. X. 8. P F

Pras. 1. 7. C right way

Pras. XXII. 16 Get out the old stuff

Gen. 1. 28 Conscience

Gen. 1. 18. Human Intelligence

Gen. XLI. 9. Get K 26 - new thought

In Bible's are what sup Mo

J. C. His Bible F M O M A J

Learn more so of God's Mo Ma

John 1. 37 Get more Truth than

" VI. 24 The world was to be laid

" X. Sample of a complaint etc. P F M A B

Mark X. End of character

" X + XI. End being from P F M O

" X + X. When saw on their? M O M A B

" X + XI. You do see. F P M O M A

L. II. 1. The world came to John F

A. X. 1. Compromise

Phil. 1. 6. M A M O B

Joy. M A B

In mind of Christ P F M O M A

Verse M O M A B

What Christ means to me

1946 Dremma

Christo Day Praved Rom. & Mo

Verzhened - Rom I. 16

The Justice Liberty Rom. Vol. 21 F

The Body in Religion & X. 1

Ch. in the Slavic Rom. X. 1. F Mo Ma

The things that are real I Car. L. 76 F Mo Ma B

Yastypa I Car. 14, 2 F

What has been - but real I Car. 14, 7

The R. & spiritualism I Car. 14, 14

Central - was leaders I C. X. 1.

Be ready I Car. 11, 13 F Ma Mo

Paul's challenge. I C. X. 1. 4 F Mo

Building I C. XIII, 16

Scripture I C. X. 3 Ma

Members of church I C. 14, 45 -

Good you taught Rom. 14, 7. 8 Ma

Mystry I Dim III, 16.

Rever. S. Yastypa was

Just one of approach Skat I. 3. F

Chr. Rationalism I P. III, 15

Can we be read now J. III, 3 P B

Heaven did this was said J. 14, 3. F

Judas - J. 11, 5, 6. F Ma

Some lessons. J. X. 1

Christ's 2^d Comy. J. X. 15, 3 Mo Ma

Christ's Commission J. Vol. 28 F

The reason of the Gospels Rom. X. 1. 1 F

I J. II. Pravit F Mo

Remember. J. X. 11 P F Mo J Ma

Stranger - Pagan Skat K. 13

How good Jesus. I P. 2, 4

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Onida	Manunkshon
Ceparata	Agawic
Aschurichin	Yewadawey
Coveco-hogye	Tuffokshon
Canistota	Aschichon
Conewaga	Neoheminy
Manolin	Cypowawic
Manengo	
Conewaghe	

Wk 1

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What path have we

for our kind

Older traditions

Great things we do.

Learning Christ

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Learning

History

M R

John 1.

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Story of Jesus

Mr. B. B. B.

R

Look up name of church
religion

Wassanthe

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ΕΥΟΣΒΕΙΑ

Acts VIII. 12	?			
Idem. II. 2	godliness	godliness	godly	piety
" III. 16	"	"	religion	godliness
" IV. 7. 8	"	"	godliness	"
" VI. 3	"	"	"	"
" VI. 5	"	"	"	"
" VI. 6.	"	"	"	"
" VI. 11	"	"	"	"
II Tim III. 5	"	"	religion	piety
Tit. I. 1	"	"	godliness	piety
II Peter I. 3	"	"	"	"
" I. 4	"	"	"	"
" I. 7	"	"	"	"
" III. 11.	"	"	"	piety

ΕΥΟΣΒΕΙΑΣ

Acts XVIII. 23	worship	worship	worship	worship
Idem V. 4	show piety	show piety	been religious duty.	learned piety

ΕΥΟΣΒΙΑΣ

Acts X. 2	devout	devout	devout	God-fearing
" X. 7	"	"	"	"
II Peter II. 9	godly	godly	godly	God-fearing

ΕΥΟΣΒΙΩΣ

II Tim III. 12	godly	godly	godly	piety
2nd Tim. II. 12.	godly	godly	"	"

ΑΠΟΚΡΙΑ

Acts XXVI. 5	religion	religion	religion	religion
Col II. 14	worshipping	worshipping	worship	worship
1st I. 26. 27	religion	religion	religion	religion

ΑΠΟΚΡΙΑΣ

1st I. 26.	religious	religious	religious	religious
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maple
oak
ash 2
yellow 2,
pine 3
spruce 3
hemlock.
cedar
cherry.
apple.
pear 2.
peach.
plum.
chestnut 2

locust
small bush.
birch
elm
butternut.
poplar
cranberry.
cedar.
arbutus.
guinea
juniper
viburnum

tansy
pen stem
snap dragon
tiny wild orchid

mockers wood
pigeon
campanula
ajuga.
anemone.
tradicaria
opuntia.
Solanum seed
flowering almond
" guinea
blue bell
fox glove.

digitalis.
guinea feather
milk weed
snap wort.
mint
salvia
carnif-
chicory
trachelium deltoideum
juncus font.
Crocus
Helleborus virg.

3
Zinnias
gladioli
honey suckles
roses
fuchsia
lilies 3+1
bougainvillea
hibiscus
marigolds
hyacinth
sida 2
syringa
delphinium 2
chrysanthemum
lavender
kumquat
morning glory
petunia
quaker lady
shrub rose
tangerine
honeysuckle
columbine
blood root
Canada thistle
spirea
loose strife
elder berry
black berry

delphinium
hibiscus 2
bloody heart
Cantonese bells
iris 2+1
bachelor buttons
veronica
solanum
tulip
alysium 2
hawthorn
althaea
agave
poppy
lily of the valley
muscigold
japanese
cosmos
sweet william
dandelion
lavender
western
japonica
geranium
magenta
cantonese daphne
golden rod
baltimore
lilac
raspberry
buttercup
sorel

When our Saboty church
was left in the lurch
As a pastorless flock
It seemed a great tragedy.
But we made a Committee
Whose to no ones surprise
Prayed unconsciously arose
And in Ed's happy plan
Soon found us a man
Called familiarly "Ded".
So when they were led
By a heavenly band,
To guide our smoke band
In the way that is narrow
By the wooden Sargath.

Now 3 years have come by
And my task is to try
As this happy time
Do put into rhyme
As can only be done
By the Deacon
And words like he
Have brought me.

UNITED STATES POSTAGE
3 CENTS

Our job is over but
as the man we have got
to look ~~to~~ after no sheep
and work no farm sheep.
So you see, Ken. Don't forget
we also need the barrows

HUNTINGDON
FEB 19
4 PM
1946

Dr. H. E. Speer.
Archledge
Lakeville.
Iowa.

Or even the place
to break up the clouds
if you can't reach roads.
So just push your hand
and plow up the land
and cast in the seed
as you see that we need
and though no way try for
we all will stand by you

Shirley Ann. Va.

And your love Sammie
who let the Lord's favour
Shine free to the ground
While we are around
Let us with best effort strive
To walk in content
And unity to all,
For many a day
And never abandon
The love and joy of God

Do now to you two
Two Sammie and you,
All the blessings we know
Let God's love be
Day with us and see
What the future may be
That it ^{sure} will be bright
Can promise tonight
Of the ^{good} future.

Congress of the United States

House of Representatives

OFFICIAL BUSINESS—FREE

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Lakev

New York Times, Nov. 21, '46

The current generation is spiritually illiterate and lacking in even the rudiments of theological knowledge, Dr. William A. Orton, Professor of Economics at Smith College, declared yesterday at a luncheon meeting held by the fifth annual Columbia University Conference on Religion held in Earl Hall on the Columbia campus.

"The composition of the college student body today is peculiar," Professor Orton said. "We have the children of prohibition parents. The student today has not read the Bible and cannot understand any references or allusions to the Bible. What so many teachers thus experience in the classroom illustrates what a tremendous break there has been in the transmission of the Christian culture. This ignorance of one's religious background and tradition is equally true for Jewish students.

"Religion cannot be taught in the classroom, particularly in the form of courses 'about' or 'around' religion such as courses on comparative studies of religion. In so far as the college can deal with the subject, it should attempt to bring the student to the point where he cannot sneer or laugh off the existence of the totality of being.

"Religion should be presented in a dynamic form. If we educators can make a personal commitment, then the student will be more apt to take the experience seriously. The logical conclusion is that our actions will speak louder than words."

The Bible and our National life.

● Abraham's fear from the ex. of freemasonry
as to change of natl. character - tendencies.

1. The steady change in our own

● Cause

1. Immigration - fear. R.C. Secular.

The melting pot was melted

● 2. Secularization of education. R.C.

Schools & obj. to inst. in. Study

→ multiplication of divisions - conse-
ments. Union. Congress

● 4. Taking out of the religious sense - of

Benton, Root, Borah.

● One year. As just said. Bible gone

for books. Y.B. J. Johnson

Arbiter, Stewart, Grant, Hyde.

2. ● What can we do about it

1. In the home. The divine institutions

Stuffed. Madison. Reuther. Papa

● 2. In the school.

The law. The methods. Galtsoy

3. The Church

The D. School

The Synod.

The transfer over life

Over Seminars

Why? D.D. Spear

3. Our view of the Bible

Goodrich Reymouth

Saved or lost.

The hope of today. The soldiers.

The Bible read. movements, lands, men
reformation. Scotland. Sweden

Merlyan "English Social History" 481 "Very many people of all classes at the time of Waterloo knew the Bible with a real familiarity which raised their imaginations above the level of that insipid vulgarity of mind which the modern multiplicity of printed matter tends rather to increase than diminish."

S. S. Times, May 19, 1945

Dr. Reuben A. Torrey has summoned up ten important reasons for believing the Bible is indeed the Word of God. Briefly, they are as follows:

1. On the ground of the testimony of the Lord Jesus, who quoted from the Old Testament as authoritative and as the Word of God.
2. On the ground of its fulfilled prophecy.
3. On the ground of the unity of the Bible, sixty-six books written by more than thirty different men over a period of more than fifteen hundred years, and in three different languages and many different countries, and yet with absolute unity of thought and purpose.
4. On the ground of the immeasurable superiority of the teachings of the Bible to those of any other and all other books.
5. On the ground of the history of the Book, its victory over attacks and attempts of men to destroy it.
6. On the ground of the character of those who accept and those who reject the Book.
7. On the ground of the influence of the Book. Only this Book can transform evil lives into good.
8. On the ground of the inexhaustible depth of the Book. The Bible is inexhaustible.
9. On the ground of the fact that as we grow in knowledge and holiness, we grow toward the Bible.
10. On the ground of the direct testimony of the Holy Spirit. If any man accepts the teaching of this Book, and yields himself to its precepts, he may have the inner conviction from the Spirit of God that this is indeed God's Word.

Reasons For Studying The Bible.

1. Our souls need nourishment as truly as our bodies, and the Bible is the best food for our souls.
2. It occupies the mind with good thoughts. It fosters reverence and earnestness of spirit. It gives volume and depth and dignity to our lives.
3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty and to awaken and intensify the purposes of righteousness.
4. It moulds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work and the spirit and sphere of action of our lives.
5. The Bible has so entered into the best life and institutions of the nation, that ignorance of the Bible is unpatriotic. As Justice Brewer says, "He is the best patriot who loves the Bible best and teaches it to others."
6. The Bible contains all that we know of God. There are some things that we can reason out about God but they are all in the Bible, and there is a great deal there about God which we should not know otherwise.
7. It is the most interesting book in the world. If any man thinks it is not, let him try to practice it and see.
8. If we want to do any Christian work with others and for others we must know the Bible. A knowledge of the Bible and love in our hearts constitute the best equipment for Christian work.
9. The example of Christ: He was a student of the Bible and He had only the Old Testament and probably was too poor to own a very large part of that. If with only the Old Testament, and that borrowed; He loved and studied the Bible so, how much more ought we with our richer Bible and owning our own copies.

10. The Bible is God's Word to us. Prayer is our word to Him. Prayerful Bible study therefore opens up real fellowship between us and God.

WHAT ELSE COULD SHE DO?

IN Dr. Mears's book, "Inspired Through Suffering," published by the Fleming H. Revell Company, New York, he gives the following anecdote, telling how one of the world's sweetest singers and most beautiful characters was led from a life of praise and luxury to a higher ideal:—

The biographer of Jenny Lind has pictured her sitting close by the surfs that were rolling in from the ocean. Upon her knee was a Lutheran Bible; while closing down upon the westward waters was a sunset of surpassing splendor and beauty. The world had been entranced by this gentle woman, whose voice gave hints of what angels' voices may be. Crowded assemblies had called and recalled her again and again to look upon her face and hear such notes as other human lips have never rendered.

The wealth of continents had striven to give its owners a place where the enchantress of song ruled. It was a friend who asked why it was she had abandoned the stage in her early career, when at the very height of the most brilliant successes. To the question the great artist quietly replied, "When every day it made me think less of this" (laying her finger on the Bible) "and nothing at all of that" (pointing to the sunset), "what else could I do?"

Were the truths of the Book prevalent in the hearts of men, should we be disturbed and frightened as we are day by day by those gigantic frauds that are bursting out in every community, and which lead us to believe that all honesty in trade, all honesty in public life have left the world forever? Is it unsuited to the times in which we live, when, if its holy precepts and its Divine commands had been listened to, we should not have these gigantic evils?

—THE SEVENTH EARL OF SHAFTSBURY.

The man of one book is always formidable; but when that Book is the Bible, he is irresistible.

—WILLIAM M. TAYLOR.

Reading the Bible

THE Bible has several good points, which should appeal to practical and ignorant people like myself.

It is the most economical book in the world, for it renders all other books superfluous.

You can get it in almost any size you want. It comes so small it will fit into a waistcoat pocket. If you want something to carry around for exercise, it comes up to ten or fifteen pounds.

So far as I have been able to discover, there isn't a single word in it that you cannot understand as soon as you look at it.

You don't have to read it through. You can pick it up anywhere.

Any part of it gets better every time you read it.

My principal discovery about the Bible indeed, as far as I am concerned, is that the only way to read it is without any system.

When I found I could read the Bible according to my own lights, I found I had an occupation that created more new values for me than anything I had ever tried. Perhaps it at first is the fact that it is so closely written. A modern writer (just as I am doing now, shame on me), is always at some pains to explain his ideas. This is, of course, due to competition, the one who succeeds in making it easiest or most obvious for the reader being the one who has the greatest number of readers. But the Bible is not competing with any other book. It is the bedrock foundation of all our literature, and therefore if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or sci-

entist, no philosopher or statesman, has ever been able to get up early enough in the morning to get ahead of the Bible. Being so compactly written, without a superfluous word, no word in it can therefore be overlooked, and that is why it must be read without any ambition, that is, any thought that one may acquire a reputation as an authority for having read it; and that is why it can never be read by any method or system. It is too big for systems; it comprehends man himself and all his thoughts. It is in reality a great gallery of superb human portraits.—*Thomas L. Masson, in The Christian Herald. 1923?*

SEES BIBLE OUTMODED.

Dr. Jesse H. Holmes
Dr. Jesse H. Holmes Wants God Defined in Modern Terms.

The man who describes God as the force which drives his automobile and charges his dynamo is capable of more vital religious experience than the man who mumbles "The Lord is my shepherd," Dr. Jesse H. Holmes, Professor of Philosophy at Swarthmore College, said yesterday before an audience of Columbia University students in Earl Hal.

"I should prefer to hear a man describe the Lord as his low gear for climbing a hill, or his antiseptic on dangerous waters, or his dynamo for charging run-down batteries, or the sunlight in his room, than have him quote the sentimental and poetic phrases of the Biblical writers, because those things mean something to him and are part of his experience," Dr. Holmes said.

"The Lord is my shepherd' tells us nothing about the Lord. It is a sentimental phrase vaguely suggesting sheep. It means nothing to you.

"Evangelical religion has fallen flat. It is using illustrations drawn from a different age."

The Bible and Education

In an address at the Columbia Convocation in New York, commemorating the 400th anniversary of the English Bible, the Dean of St. Paul's, London, said, in the course of the address:

One cannot contemplate a falling away from the reverence and knowledge of the Bible without seeing a great danger of national incoherence. In this modern time there is a great risk that the masses of the population may become, as it were, uprooted, without secure foundation for their lives, that they may degenerate into a swaying crowd with no common values and no continuing tradition. The nations flourish or decay ultimately from within. They flourish or decay from the soul.

It is surely the duty of everyone who owes his own spiritual life to the Bible to do his utmost to insist that it shall take its proper place in the education of the people; and constantly to urge that no education, from the most elementary to the most advanced, can be adequate which leaves students in ignorance of this fountainhead of all that is best in our common heritage.

—*Federal Council Bulletin*. 37

The very study and effort to destroy the Bible will only cause it to penetrate still more deeply into the world's thought, and imbed it still more firmly in the literature of all ages.

—BISHOP DAVIS W. CLARK.

The Bible is either the most adventurous and astounding fraud that has ever gained currency among men, or the most sublime and momentous system of verities that has at any time appeared upon earth.

—BISHOP FOSTER.

REASONS WHY A COLLEGE STUDENT SHOULD STUDY THE BIBLE.

PRESIDENT W. R. HARPER, PH. D., D. D., of Chicago University, assigns the following pungent reasons "Why a College Student Should Study the Bible:"

1. Because the Bible is so well known.
2. Because the Bible is not so well known.
3. Because of what it is as history.
4. Because of what it is as literature.
5. Because the Bible shows the gradual development through centuries of a divine plan for man's redemption.
6. Because the Bible describes the consummation of this plan in the life and death of Jesus Christ, and in the establishment of the Christian Church.
7. Because it contains the fundamental principles of natural life.
8. Because it prescribes a rule of guidance for individual life.
9. Because it furnishes strength to resist evil.
10. Because without that broader, deeper view of the Bible the student is in danger of losing his respect and his regard for the sacred Book.
11. The college student should study the Bible because he of all men must teach the Bible, if it is to be taught wisely and intelligently.—*Exchange*.

It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible.

—WILLIAM WILBERFORCE.

Let us cling with holy zeal to the Bible and to the Bible only, as the religion of the Protestants. Let us proclaim, with Milton, that neither traditions, nor councils, nor canons of Visible Church, much less edicts of any civil magistrate or civil session, but the Scriptures only, can be the final judge or rule.

—JOSEPH STORY.

From Chinese Gordon's Letters to
his Sister:

10 August, 1867.

Make Him your guide; you do not want any other. He has said, "I will teach you all things"; and, depend upon it, you will find it the shortest course to pursue.

You say you have little time to read; you have from six to eight every morning. I own it is not pleasant to flesh and blood; but, if this trouble is much, the corresponding growth in grace is far greater. We must not deceive ourselves; we have plenty and plenty of time during the day for ourselves. If we aspire to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.

We aspire to a closer and lasting communion with the living God, which is a high aspiration and needs much striving and many falls.

Mauritius, 24 November, 1881.

I have read the Scriptures and have got pearls from them, but as though from deduction or analogy, and not as directly from God - not as though He spoke or wrote to us.

It is difficult to explain what I mean, but what I want to say is this: I now look upon the Scriptures as alive - living oracles - and not as a historical, religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me. I have said that, as long as the newspaper affords one more attraction than the Bible, something must be wrong.

I believe that Christ as man, with a sinless body derived from the Holy Ghost, and to whom the Holy Ghost was given without measure, obtained all knowledge, all miracle power, and all His attributes, simply because His eyes were opened by the Scripture.

February, 1882.

Look at the Tabernacle, a lot of wood and tapestry; nothing more; yet, with God in it, it is everything. That it is the type of every man, both actually and spiritually, I think is sure; and the solution is in the Scriptures, which are Christ. In the carnal man the Tabernacle is in ruins.

DAVID PRICE and I were sitting on the campus where we were pursuing summer graduate study. I felt there was something strangely rich in David's life. Finally, I drew from him this story.

When twelve years of age David went to live in his grandfather's home. His grandfather, the Reverend Charles Woodward, lived in a suburb of Milwaukee. He was about seventy-five years old—a retired Methodist preacher who had labored with primitive churches since his eighteenth year. His church work was in the pioneer days when music was thought an invention of the devil—at least that of the organ or the piano. So he played the violin and led the singing and preached, and rode the circuit. Later he came into considerable pastorates. His grandson remembers him as a large man, over six feet tall, and even at the age of seventy-five his shoulders, David proudly recalls, were still square. *Bib. Soc. Recrd. Vol. 35*

On entering his grandfather's home, David found that it long had been his grandfather's custom to spend an hour daily with the Bible after the evening meal. On Sundays the time was extended so as to include family worship. This was the invariable order of the day, and to it all visiting relatives and friends and strangers were invited.

Grandson David was drawn into this daily Bible-study hour, in the two and a half years he spent in that home. At the end of that time the practice of the grandfather was so inherent a part of the grandson, that every day since, in

the ten intervening years, he has continued to read seven chapters, completing the reading of the Bible each year since he came under the guidance of his grandfather. Seldom, in these ten years, has David failed in this daily practice. In these rare lapses, because of illness or seasons of vacation, he has invariably made up the readings missed.

As I inquired into the benefits which have accrued through the decade David has pursued his grandfather's daily Bible readings, I learned both as to the way the grandfather managed the study of the Scriptures with David, and the high regard in which the grandson holds the grandfather because of what he bequeathed to him through the study of the Bible.

At the close of each day, David gratefully recalls, the grandfather would sit with his wife and grandson, reading the customary seven Bible chapters. After the reading, the grandmother would retire to clear the table and wash the dishes. But David remained with his grandfather, and they two would go back over the Scriptures read, to quicken their memory and understanding. In the case of the Old Testament study, for example, David recalls that his grandfather was careful to point out the degree of progress or decline in the life of the Hebrew people. In their study of this people the older student delighted in making clear to the younger how, for instance, human sacrifice came to be abandoned, and how the Jews were liberated from some of their narrow concep-

tions of God and neighbor. At times these two lingered on certain noble passages in the Old Testament in order to enjoy their sheer poetry.

When David remarked about the poetry of the Scriptures, my pulse of attention beat faster. Once or twice in the class the professor had read a poem by David Price, eliciting my immediate interest. Here let me give you one of his poems which I heard the teacher read, marked by a simple and stately diction, apparently manifesting the influence of David's reading of the Scriptures daily for more than a dozen years, and embodying a picture of an old bishop:

And when the dawn had come, and peace once more
Did hold full sway within his holy realm,
The bishop hastened through his morning tasks,
That he might spend his hour alone and thank
His God for what had come to pass the day before.
At last his morning's work was done—
Each plant had had its very special care;
Every growing weed had known the hoe's sharp
edge—

He laid away his garden tools with care
And sought the quiet of his chapel cell.

There on his knees and, face to face, he met
To pray unto his Father, God, and Friend.
He asked his Lord in humble prayer that He
Would watch and care for one who, yesterday,
Had learned the value of a friend and left
His parish house a finer, richer man.
And as the tears of joy rolled down his cheek,
The bishop rose once more and with one last
Amen resigned his soul unto his God;
And as he raised his eyes upon his cross,
There came to him a light, and to his ears

A voice, as unto Saul upon the road,
That spoke to him, commanding him to teach.

"Does not this picture of the good old bishop," I asked David, "reflect your childhood memory of your own grandfather?" He had not thought of that. "Probably it does," he answered, "but I was unconscious of it."

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America. —WENDELL PHILLIPS.

Key James

Oct 31, '35

Supreme Court Justice William T. Collins rejected yesterday an application by Joseph Lewis, president of the Free Thinkers of America, to strike out the answers of the Board of Education upholding the use of the Bible in the public schools, and defending both hymn singing and the use of public school buildings by religious and racial organizations.

In deciding the case, Justice Collins found that the courts of New York State have not passed directly on the question of the use of the Bible in the public schools, but it has received judicial sanction in Massachusetts. A decision of the courts of that State was quoted as follows:

"The Bible has long been in our common schools * * * It was placed there as the book best adapted from which to 'teach children and youth the principle of piety, justice and a sacred regard for truth, love of their country, humanity and a universal benevolence, sobriety, moderation and temperance.' * * *

But in doing this no scholar is requested to believe it; none to receive it as the true version of the laws of God. The teacher enters into no argument to prove its correctness, and gives no instruction in theology from it. To read the Bible in schools for these and like purposes, or to require it to be read without sectarian explanations, is no interference with religious liberty."

Justice Collins asserted that the use of the Bible in no way affects the belief of Free Thinkers and said, "authentic free thinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to disbelieve in a Deity. The mani-

fest vice of the plaintiff's position is that he has confused the racial and religious affiliations of the users of the school buildings for the purpose for which the buildings are used."

The court pointed out that the meetings of these organizations were permitted in school buildings solely for ethical, cultural or social purposes.

Justice Collins rejected the allegation that the Federal or State Constitutions are violated or that the city charter violates the provisions of those Constitutions in permitting the use of the Bible in the schools.

"It is not urged that any particular sect or religion or biblical version is being taught or insinuated," he said. "It is not maintained that dogmatic religion is being foisted upon any pupil. No special creed or sect or tenet is favored. Even those who do not accept the Bible as an accurate, historical chronicle, enthusiastically regard it as possessing rare and sublime literary qualities.

"Suppose it were read in an English class as an example of pure English; Suppose that instead of readings from the Bible, there were readings from Shakespeare or Keats or Shelley, or Voltaire or Thomas Paine?

"It would be treading upon explosive ground for the courts to essay a regimen for the public schools. Are the courts to dictate what shall and what shall not be read in the public schools? Is the curriculum of the public schools to be subject to judicial supervision and review? Are the courts to usurp the educational functions vested in the Board of Education? The answers reside in the queries. And the answers resolve that the motion to strike out the defense be, and it is, in all respects, denied."

THE INDISPENSABLE BOOK.

An editor of a well-known London newspaper is said to have sent the following query to one hundred prominent men—peers, members of Parliament, professors, authors and the like: "Suppose you were sent to prison for three years and could only take three books with you, which three would you choose? Please state them in the order of their importance." Out of the replies, ninety-eight put the Bible first on the list. And the remarkable thing about it was that few of the men interrogated were especially religious, many were not even church goers, and some were agnostics or unbelievers.

If the Bible is regarded so important in confinement, why should it not be as equally important in daily life? If it is the one book to give comfort and help to those in prison, why should it not be accorded its rightful place in the activities of freedom? Whether bond or free the indispensable book is the Bible.—

The most learned, acute and diligent student cannot in the longest life obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the works of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures the fuller conviction he had of his own ignorance and of their inestimable value.

—WALTER SCOTT.

A member of a college class, soon after graduation, was admitted to the practise of his chosen profession, the bar. Leaving the court-house, he was met by a brilliant young man, who took him by the hand, saying: "Now you have been admitted to the bar, let me give you a little advice. Have your name taken from the church roll, burn your Bible, and you will make your mark." It was a moment of supreme temptation. Turning from him, the young lawyer walkt straight to the Depository and invested almost his last half-dollar in a pocket Bible. A quarter of a century passed, and this lawyer met, on the same spot, the wreck of this same brilliant young man. With bloodshot eye and matted hair and beard--extending the same hand, he said, "Colonel, for God's sake, give me half a dollar, and let me get out of this town to get off this spree." As he drew from his pocket the coveted coin, he thought of his former investment.

HAVE you and I to-day
Stood silent as with Christ, apart from joy or
fray
Of life, to see by faith his face;
And grow, by brief companionship more true,
More nerved to lead, to dare to do,
For him at any cost? Have we to-day
Found time, in thought, our hand to lay
In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dross, its stain,
Revive a thought of love for him again;
Steady the steps which waver; help us see
The footpath meant for you and me.

FREDERIC HARRISON ON STYLE.

NO one writes more brilliantly than Mr. Frederic Harrison. Every one, therefore, who wishes to write well cannot do better than read, reread, and commit to memory his excellent unreported address at Oxford on "Style in English Prose," which is printed in the *Nineteenth Century* for June. Here are a few of Mr. Harrison's words of wisdom:

"It is a good rule for a young writer to avoid more than twenty or thirty words without a full stop, and not to put more than two commas in each sentence, so that its clauses should not exceed three. This, of course, only in practice.

"Never quote anything that is not apt and new. Those stale citations of well-worn lines give us a cold shudder, as does a pun at a dinner-party. A familiar phrase from poetry or Scripture may pass when imbedded in your sentence. But to show it round as a nugget which you have just picked up is the innocent freshman's snare. Never imitate any writer, however good. All imitation in literature is a mischief, as it is in art.

"Though you must never imitate any writer, you may study the best writers with care. And for study choose those who have founded no school, who have no special and imitable style. Read Pascal and Voltaire in French; Smith, Hume, and Goldsmith in English; and of the moderns, I think, Thackeray and Froude. Ruskin is often too rhapsodical for a student; Meredith too whimsical.

"Read Smith, Defoe, Goldsmith if you care to know pure English. I need hardly tell you to read another and a greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form—except for scientific precision, practical affairs, and philosophic analysis. It would be ridiculous to write

an essay on metaphysics, a political article, or a novel in the language of the Bible. But if you care to know the best that our literature can give in simple noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue.”

Associate Justice Brewer, in delivering the address at the closing exercises of the Bible Teachers' Training School, of which Dr. W. W. White is president, spoke of the Bible and

The Bible and National Life

its value to the life of the nation as well as the individual which should be suggestive to the Independence Day orator. “The more this Bible enters into our national life, the grander and purer and better will become that life. There is something more than putting the book into every man's hand. We have an illustration of what I mean in a political campaign. Orators and speakers are sent out to awaken enthusiasm and to get people to read the documents that are distributed. It does not follow that if you put a book in a man's hand that he will read it. You have to do something to draw his attention to its value and impress upon him that there is in the book something which is for his country's good. The sending out of teachers of the Bible competent to explain and illustrate it makes it potent as a force in the land. The one who is engaged in bringing this Bible to the people is a patriot.”

“To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people.”

THEODORE ROOSEVELT

MEN whose lives were shaped by the Bible laid the foundations of American freedom. This marvelous Book has moulded earth's loftiest characters. It meets the deepest need and every need of every man. It charts the only path to real and lasting success. It reveals man's only way of salvation, and it is the world's best business book. Dig in it as for gold and you will secure treasure of value and extent beyond any calculation.

He Knew His Bible.

A Reminiscence of the Author of "America."

Golden Rule
By Harriette Knight Smith. *Ms. B. 6. 96*

SINCE the "passing on" of Samuel Francis Smith, D. D., many pleasant reminiscences of his distinguished attainments and qualities have naturally appeared in the leading papers of all Protestant denominations. One incident recurs to me, which, as recalled with so much pleasure and told me by Dr. Smith himself, will interest others, as I know it did the writer.

When Dr. Smith in his early life was pastor of the village Baptist church of Waterville, Me., and professor, too, in Colby University, it happened that the president, who was accustomed to conduct the chapel worship, was for a long time absent on account of sickness; and Dr. Smith was requested by him to lead these services.

The university students thought this the proper time for them to examine their pastor-professor on his familiarity with the Scriptures and his ability to lead their worship without a copy before him. So they removed from the chapel pulpit its Bible.

"I directly understood the situation," Dr. Smith said, "and therefore wasted no time in looking for the hidden Bible, rather expecting it would re-appear during the day; but the next morning it was still missing. As on the day previous, I repeated an entire, but rather short, chapter from memory. The third day there was yet no Bible on the pulpit. I therefore repeated a somewhat longer chapter, without speaking a word as to the absent Bible.

"When on the fourth morning I found it had not been replaced, I resolved to 'have it out' with the boys by proving to them my ability to quote from memory the entire New Testament and much of the Old, had it been necessary. I therefore proceeded to repeat one of the longest chapters of Luke's Gospel, a seventy-two verse one, I think, speaking so deliberately as to take three times as long as was ordinarily devoted to Bible-reading. The next day the Bible re-appeared, and remained there after where it belonged," Dr. Smith added, laughing as merrily as a boy, when he recalled this experience in his eighty-seventh year.

"We had no children's literature in those days," he continued, "and so had time to become fascinated with Bible stories as children of later generations have not. That was, of course, the secret of my familiarity with the Book of books."

"When did you begin your Bible-reading?" I recently asked Dr. Smith's only and beloved sister, Mrs. Susan E. Parker, of Boston, a lady in her ninetieth year.

"As I learned my letters," she replied, adding: "I was four years old, when I remember to have had a bag containing pieces of bright-colored cloths to tie up and make into rag babies, since we had no other kind of dolls in those days. In this bag, which hung on the back of my small chair, I also kept my Bible; and I was so much more interested in my reading than in those bright pieces that few dollies were made. The crowning joy of our home life," Mrs. Parker continued, "has always been my brother's and my own familiarity with, and accurate knowledge of, the entire Bible."

During her wonderfully useful and consecrated life Mrs. Parker has never for a single day left her room in the morning without reading at least one Bible verse, if time permitted no more. Her Bible has become, indeed, the staff of her beautiful evening-time, and the source of her constant helpfulness to many another.

"It is a blessed experience," she has said to me, since Dr. Smith's death, "to realize that during our long life together as only children, brother and I never, even in childhood, had an unpleasant word or disagreement. Our life was full of love one for the other, largely, I feel, because it was a Bible-reading one."

How earnestly we ought to strive to reproduce such lives and homes, praying as did the devoted author,—

"Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King."

Boston, Mass.

Justice Brewer, of the United States Supreme Court, has an interesting article, partly very good and partly dangerous to at least younger thinkers, in *The Interior*, Chicago, entitled "What I Have Gained from Bible Teaching." The danger to young students lies in the graceful ease with which it assumes there have been interpolations, that apparent narratives of fact will be proved to be in the nature of parable, that while the account of the creation and the fall are literally false they are allegorically true, and so on. On the other hand six of the seven heads of introductory statements may be quoted to the strengthening of the faith of lesser men. He begins with this statement. For over fifty years I have been connected with Sunday schools as scholar and teacher. During twelve of the years passed since I came to Washington, I have met a class of adults and with them studied the sacred volume." He then asks and says: "What profit has it been to me? Have the hours spent in such study been wasted? There have come certain great rewards." He then makes the following six observations, elaborating each one in turn as we are not able to do here.

"First, I have learned to have a greater tolerance of the views of others in respect to the meaning of different portions of the Book. Second, study of the Bible has given familiarity with the best specimens of literary composition. None furnishes such apt and useful quotations. Even in legal opinions (and they are generally dry and colorless) I have often found some sentence in the Bible to give emphasis to my thought and vigor to the argument. Third, its study gives assurance that it is what it purports to be—message from God to man. Fifth, one thing which is early disclosed by its teachings is the fact and the unity of a Divine being. Science, dealing with material things, does not find him and therefore is agnostic. The ignorant faith of heathen lands multiplies the divinities, but the clear voice of the Bible affirms the existence of One, the Power outside ourselves which makes for righteousness, the Infinite Spirit back of the physical universe, the Jehovah of the Jews, the God of the Christian. Sixth,

more and more am I convinced that Jesus of Nazareth came into this world as a revelation of the purpose and character of that Divine Being, that he was so lifted up above his fellows in character and knowledge and so related to the Infinite One as properly to be called his Son. Finally, I have learned to believe in it not as one book, but as *The Book*. It is the one volume which in its uplifting power over the race is permanent. The world is being subdued by its message. It is the great uplifting force in the world. It is the everlasting voice of God upon earth."

HOOVER ATTRIBUTES OUR IDEALS TO BIBLE

In Message to Bible Class Convention He Says Nation's Institutions Rest on "Book of Books."

James [unclear]

BALTIMORE, Md., May 5 (AP).—

Preservation of national ideals and representative institutions rests in adherence to the principles found in the Bible. President Hoover today told the closing session of the National Federation of Men's Bible Classes in convention here. The message was delivered by Representative Walter H. Newton of Minnesota, appointed a secretary by Mr. Hoover and delegated by him to appear at the convention.

The Rev. S. S. Lappin of Cincinnati and Morgan Blake, an Atlanta newspaper man were other speakers at the second and closing day of the two-day convention.

The text of President Hoover's message follows:

"There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination.

"The study of this book in your Bible classes is a post-graduate course in the richest library of human experience.

"As a nation, we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

KAISER SAYS HE TRUSTS IN BIBLE

Finds in It a Solution of Every
Difficulty — Doesn't Care
Much for Clergymen.

SWISS ARMY DELIGHTS HIM

He Says It Saves Him Six Army
Corps—Expresses His Personal
Desire to Maintain Peace.

Sept 11, 1912

Special Cable to THE NEW YORK TIMES.

PARIS, Sept. 10.—Many anecdotes about the Kaiser's recent journey to Switzerland are contained in a letter to the Temps by René Puaux, that journal's special correspondent during the Kaiser's visit.

One anecdote deals with the Emperor's meeting with Mlle. Bujard of Geneva, a lady of 70 who was governess at the Prussian Court. The Kaiser asked her if she remembered how he and his sisters used to pull her legs under the table and make her laugh till the tears ran down her face by their extraordinary grimaces. He reminded her of how one day a Prince and he hoisted Princess Sophia on top of a cupboard, where the Princess emitted piercing shrieks. The former governess evoked in her turn reminiscences of the Kaiser.

In conversation with Dr. Forrer, the Swiss President, the Kaiser spoke of his religious convictions.

"I do not care much for priests or clergymen or preachers," he said. "They dilute the Gospel with too much of their own brew. As for myself, I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political description."

The Emperor is reported to have said with a certain melancholy that he would greatly like to revisit Paris, which he had seen only once, in his youth.

PARIS, Sept. 16.—M. Puaux quotes Emperor William as summing up his satisfaction with the work of the troops in a conversation with President Forrer in the words: "Your army saves me six army corps."

It is known that the Emperor's main object in attending the manoeuvres was to convince himself of the ability of the Swiss Army to make the neutrality of Switzerland respected in case of war, and his remark is interpreted to mean that the Swiss Army, forming a screen to prevent the French from invading Germany through Switzerland, the Germans could release six army corps in South Germany for service in Alsace-Lorraine or along the Belgian frontier.

The Emperor in conversation constantly insisted upon the necessity of understandings as the best means of dissipating suspicion, and declared his personal desire to maintain peace.

In regard to the great Book I have only to say, it is the best book, God has given to man. All the good from the Saviour of the world is communicated in this Book.

—ABRAHAM LINCOLN.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

—ROBERT E. LEE.

From Government Bulletin No. 14, 1930, we learn that Bible reading in public schools is expressly required by statute in eleven states (and by order of the Board of Education in the District of Columbia); is specifically permitted by law in five states, and is generally construed as lawful in twenty of the thirty-two remaining states whose constitutions and statutes do not expressly require, permit, or forbid it. In the twenty states which are legally silent the silence is interpreted as legal permission, so that Bible reading is practiced there. Although not sanctioning it for her schools, California by legal processes has declared the Bible a nonsectarian book and claims a place for it in the school libraries. No state has a direct legislation against the use of the Bible in the school, and those with negative attitudes are in the small minority where the authority ranges between court decision to interpretations of the law by state boards of education.

.....

It is interesting to observe that during the past dozen years in thirty-three state universities reported in "School and Society," March 11, 1933, we have this information: "It is interesting to note that courses having to do with the Bible, both Old and New Testaments, are usually included in the curriculum. In the group of thirty-three surveyed, only two institutions were found where no distinctly Biblical courses were offered. There is a general feeling that the Bible challenges the attention of both scholars and students, not only because of its recognized authority, but also because of its influence on law, literature, and the progress of the race generally."

The Editors wrote to the United States Office of Education, Washington, D. C., and received the following interesting statement from Ward W. Keesecker, Specialist in School Legislation, concerning the legal status of Bible reading in the public schools. *W. W. Keesecker Jan 18. 41*

Law requires Bible reading:

Alabama	Idaho
Arkansas	Kentucky
Delaware	Maine
District of Columbia ¹	Massachusetts
Florida	New Jersey
Georgia	Pennsylvania
	Tennessee

Law specifically permits Bible reading:

Indiana	North Dakota
Iowa	Oklahoma
Kansas	South Dakota
New York City (by charter)	

Bible reading permitted under general terms of the law or by reason of its silence:

Colorado	North Carolina
Connecticut	Ohio ³
Maryland	Oregon
Michigan ²	Rhode Island
Mississippi	South Carolina
Missouri	Texas
Montana	Vermont
Nebraska	Virginia
New Hampshire	West Virginia

Bible reading not permitted under interpretation of State constitution or statutes:

Arizona ⁴	New Mexico ⁴
California ⁴	New York (outside of New York City)
Illinois	Washington
Louisiana	Utah
Minnesota	Wisconsin ⁴
Nevada	Wyoming

SUMMER WORK OF THE CHILDREN'S AID SOCIETY.

Ever since the 14th of June, this Society has been actively engaged in sending companies of girls and boys to the Bath Beach Summer Home, and to the Brace Farm School, at Kensico, Westchester County, New York. Most all of the little girls are under twelve years of age, and are scholars in the Industrial Schools of the Society, coming from homes in the crowded tenement wards. The boys attend the same schools, or have been overlooked or crowded out of other vacation parties, and so have been passed on to the Farm School, at Kensico, where there is liberty and wholesome food for every new comer.

From the commencement of the summer campaign, all the resources of the Society have been strained, so that as many as possible might participate in the pleasures of the Sea Side Home at Bath, and the farm among the hills of Westchester County.

The "wee boys" little chaps who are too young to be entirely separated from their sisters, have two cottages at Bath Beach, set apart for them, where, under the oversight of efficient care-takers, they revel in delights, before unknown or unimagined.

Green grass, pure air, the shade of tall out spreading trees and the constant murmur of the water upon the beach, are in striking contrast to the dreary and uncleanly surroundings of a tenement court.

The sending of one hundred boys to the Farm School for a two weeks' vacation is a new undertaking, but one calculated to enhance the usefulness of the Society, and it is hoped in this way to create a wider interest in rural pursuits than is natural to boys whose knowledge of life has been restricted to that of the congested quarters of New York.

A few boys who were among the first arrivals at the farm, were observed sitting, one evening,

at the side of the great barn. The twilight had faded and the stars were shining brightly overhead.

They had sat in perfect silence for some minutes, when one was heard to say, "What is all yuse tinkin' about?" "Nawthing," one and another answered; then after a short interval, one said, "Say, fellews, I tink if we spoke naterally, dey'd hear us in de city. I never knowed a place so still as dis."

The humorous, as well as the more serious side of their nature also finds expression. One day, after the dinner hour, a number of the boys had wandered into the pasture lot, where the grass was green and fresh and apparently so attractive that soon the entire squad were stretched at full length upon the turf. Presently one little fellow piped out, "Hi, Billy, did you'se ever tink how dis puts all de parks in New York outer sight? We can trow ourselves on de grass here wid out hearing de sparrer cops yell, 'Here, you'se fellers, git there! How many timse do you'se wants ter be telled to keep off de grass?'" And then, as by one accord, they all burst into the

I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utter chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?

—THOMAS HENRY HUXLEY.

All that has been done to weaken the foundation of an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness.

—J. G. HOLLAND.

"If we abide by the principles taught in the

● Bible our country will go on prospering and to prosper but if we & our posterity neglect its instructions and authority, no man can tell

● how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Webster

● "The whole hope of human progress is suspended on the ever growing influence of the Bible" Everett

"Hold fast to the Bible as the sheet anchor of your believes, but its precepts on your hearts & practice them in your lives. In the influence of this Book we are indebted for all the progress

● made in true civilization & if there we must look to our periods in the future" Grant 1876

"I have always said, and always will

● say, that the studious perusal of the sacred volume, will make better citizens, better fathers & better husbands

RECORDED
NOV 22 1890
M. C. 25

WHAT THE GREATEST MEN OF THE
WORLD THINK OF

THE
BIBLE AND CHRISTIANITY.

COMPILED AND ARRANGED

BY

THE REV. H. LOOMIS.



BIBLE HOUSE,
YOKOHAMA.

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WHAT THE GREATEST MEN OF THE OF THE BIBLE AND CHRIST

The following are the opinions of a famous Rulers, Statemen, Jurists, Sc of the Army and Navy, Authors, &c of the Bible and the value of its teach

The Emperor Theodosius wrote New Testament with his own hand fix its words better in his memory.

Prince George of Transylvania Bible through 27 times.

One of the Kings of Aragon read with a large Commentary 14 times.

Alfred the Great loved the Bible found such great comfort in it, the translation of a part of it into the language.

At the Coronation of Queen Victoria was first placed upon her head by the Archbishop of Canterbury, and then, as the representative of the whole nation, he presented her with a copy of the Bible saying ; " This Book is the best thing that this world affords. Here is the Royal Law ; these are the living words of God. Blessed is he that readeth and keepeth the words of this Book."

The prosperity which has attended the glorious reign is due to her loyalty to the words of the Bible.

When the Queen was asked by an African Prince what was the foundation of England's greatness she handed to him a copy of the Bible.

NAPOLÉON BONAPARTE.—“The Bible contains a complete series of facts, and of historical men to explain time and eternity, such as no other religion has to offer. Everything in it is grand and worthy of God. The Bible is more than a Book; it is a living being, with an action, a power surpassing all others. I never omit to read it, and every day with new pleasure.”

GENERAL GRANT, President of the U. S.—“Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide for the future.”

WILLIAM MCKINLEY, President of the U. S.—“I believe in the Divinity of Christ, and recognize Christianity as the mightiest factor in the world's civilization.”

GEORGE WASHINGTON, President of the U. S.—“It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has no gratitude to acknowledge his obligations to his Creator.”

JOHN ADAMS, President of the U. S.—“The Bible is the best book in the world.”

JOHN QUINCY ADAMS, President of the U. S.—

“I have for many years made it a habit to read through the Bible once every year. In the light we regard the Bible it is an inexhaustible source of knowledge and virtue.”

ANDREW JACKSON, President of the U. S.—“The Bible is the rock on which our republic is built.”

President LINCOLN used to read the Bible every day and pray to God for wisdom to guide him in the discharge of his duties as the Head of a Nation that was then in danger of destruction.

President GARFIELD was a Christian and a man whose whole life was marked by the teachings of Christ.

BENJAMIN HARRISON, President of the U. S.—“The profound reverence for the Christian religion and the thorough conviction that sound moral principles and a sense of religious responsibility are essential to a nation connected with all true and lasting happiness.”

President ARTHUR was a member of the Methodist Church. President Hayes was a Methodist. President Cleveland a Presbyterian.

STATESMEN.

W. E. GLADSTONE, Prime Minister of England—“Christianity, even in its imperfect form, is, as a matter of fact, at the head of the parade. It is the great medicine for the diseases of the human nature, the great consolation for its sorrows, the great staff for its weakness; the main a-

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STATESMEN.

W. E. GLADSTONE, Prime Minister of England—“Christianity, even in its imperfect form, is, as a matter of fact, at the head of the procession. It is the great medicine for the disease of the age, the great consolation for its sorrowful nature, the great staff for its weakness; the main a-

sufficient guide in the wilderness of the world. The Bible is the greatest and the best gift ever given to mankind."

"During the many years that I was a member of the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation."

PRINCE BISMARCK, The greatest German Statesman.—"If I were not a Christian, I would not continue to serve the King another hour. Were I not a staunch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a Federal Chancellor in my person."

He was accustomed to call together his whole household once a week for prayer and listening to his explanation of some portion of Scripture.

LORD BEACONSFIELD, Prime Minister of England.—"The Word of God is eternal and will survive the spheres."

DANIEL WEBSTER, Secretary of State one of the greatest Lawyers and Statesman.—"I have read through the Bible many times. I make a practice to go through it once a year. It is the book of all others for lawyers as well as divines. It fits a man for life it prepares him for death."

W. H. SEWARD, Secretary of State when Mr. Lincoln was President, and one of the greatest American Statesmen.—"The whole hope of human progress is suspended on the evergrowing influence of the Bible."

HON. JOHN HAY, Secretary of present Head of the United States himself a friend of Christianity, value to lost humanity, and recognition of Christ and the potentiality of civilizing agency.

HON. JOHN WANAMAKER, Who of the Treasury, and whose noble and broad philanthropies are known everywhere largest Sunday school in the World.

He has never entertained a doubt of Christ, and as he grown older more and more the importance of religion to mankind.

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GENERALS.

Maj. General Oliver O. HOWARD, U. S. Army.—“I believe the Christian religion as set forth in the New Testament and supported by the holy Scriptures of the Old Testament is the friend of mankind? It makes man happy; it makes him, when genuine, treat his fellow-man with love and helpfulness.”

Inspector-General JOSEPH C. BRECKENRIDGE, U. S. Army.—“I believe in God the Father, Maker of heaven and earth, and in Jesus Christ his only Son our Lord. Any man who follows the progress of civilization in all countries must believe in the potency of Christianity as a civilizing influence.”

Brig-General J. M. WILSON, U. S. Army.—“I am an earnest friend of Christianity, I recognize the power and love of a Supreme Being, and

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Brig-General HARDIN.—“I realize there is no hope for the permanent success of any people who are not truly religious, that no nation can progress without practicing the Christian religion in its life.”

Both Gen. SHAFTER and Gen. GORDEN have given expression to their faith in Jesus Christ and their belief in the civilizing influence of Christianity as a civilizing influence.

“Chinese” GORDEN and “Stonewall” GORDEN were as conspicuous for their piety and bravery.

SIR HENRY HAVELOCK always spent his hours of each day in reading the Bible.

NAVAL OFFICERS.

Commodore PERRY was a devoted Christian when negotiating the treaty with Japan. He acted no business on Sunday. He was Chaplain on board of his ship and his interpreter was Dr. S. W. W. W. a missionary in China, and the author of the Chinese-English Dictionary.

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Captain R. D. EVANS, U. S. N.—“I am sure that I am a friend of Christianity, and I firmly believe that it is the basis of the social fabric and the greatest of all influences.”

Captain HENRY GLASS, U. S. N.—“I believe that Christianity has accomplished more for the human race, in the way of enlightenment and progress, and the relief of human suffering, than all other religions.”

SCIENTISTS AND SCIENCE

LORD BACON.—“There never was a more ignorant age of the world, either philosophy, or law or disciples, which did so much for the good as the Christian faith.”

Sir ISAAC NEWTON, “The Prince of Mathematicians”—“We account the Holy Scriptures a sublime philosophy. There are no other grounds of authenticity in the Bible than the history whatsoever.”

JOHN LOCKE, a noted English philosopher.—“The Holy Scriptures have God for their end, and truth, without error, for its matter.”

Sir WILLIAM THOMPSON, President of the British Science Association, was Chairman of the British Evidence Society in 1889, and said, “I discovered no way of explaining the facts of nature without adopting a definite belief in God.”

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Rev. F. L. PATTON, D.D. President of University.—“The Scriptures tell us that the Christian religion has come to inform us, to save us, and our faith in Jesus Christ is the foundation of our salvation. There is no other moment than this obligation to believe in the definite about Jesus Christ, as to what he did, and how the doing of what he did, is the divine economy of man's salvation.”

Prof. COCHRAN, of the Polytechnic University, Brooklyn, N. Y.—“Christ and his work have given to humanity all that is noble and beautiful.”

Prof. E. HITCHCOCK, Dean of Andover Theological Seminary.—“I am not ashamed or unwilling to stand where as a believer in Christianity, I am the agent, and the only effective agent, of the civilization to man.”

Prof. HENRY WADE ROGERS, of Northwestern University.—“Christianity has changed the laws, manners, customs and literature of the world. Every one, whether he believes in it or not, must concede that fact.”

President DWIGHT, of Yale University, and a Congregational Minister. President A. A. HARRIS, of Yale University, and President Kellogg of California are prominent members of the Congregational body. President Schuyler, of Yale University is a member of the Baptist Church.

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SHAKESPEARE.—“Those (Christ’s) blessed feet were nailed for our advantage to the bitter cross.”

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B. R. TILLMAN, of South Carolina—Christian religion is the best code of morals that has ever been formulated."

GEO. L. WELLINGTON, of Maryland—no hesitancy in saying that I believe in Christian faith; and further, I believe in the religion, and the civilization it brings, the highest and best gifts that can be given.

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F. M. COCKRELL, of Missouri.—"Christianity has done more good to mankind than all other religions, or systems of faith, or belief, or unbelief. I believe in God the Father, Christ the Son, and the Holy Ghost."

GEO. C. PERKINS, of California.—"Christianity has done more for civilization and the elevation and ennobling of mankind than all other influences in the world."

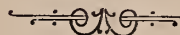
CHAS. J. FAULKNER, of West Virginia.—"I

am a sincere believer in Christian Divinity of Christ. I believe that the precepts of the Christian religion have had the greatest influence in ameliorating the condition of the human society and advancing its civilization and progress."

B. R. TILLMAN, of South Carolina.—"The Christian religion is the best code of morals that has ever been formulated."

GEO. L. WELLINGTON, of Maryland.—"I have no hesitancy in saying that I believe in the Christian faith; and further, I believe that the Christian religion, and the civilization it brings about, are the highest and best gifts that can be given to the world."

R. R. KENNEY, of Delaware.—"There has never been in the world any religion compared to Christianity as a civilization. It has done more for man than all other religions. It is the foundation of the world."



Presbyterianism

"The best defense is the best offense"

1. They own mingled feelings of reticence and

● pride representation

● They inheritance - and get our descent from
his wife in public

Virginia State Pres. The Boston women
on travel.

2. Doctrinal conviction

that opinion as matter Moravian. Brainerd

How training. Catechisms. Caroline Bar on Art
Beaver

Our Confession of Faith

The Soc. & James Anderson. God. Temple "or first"

The new Calverton. Lewis. Call on Grady
Barth.

3. Steadfastness & tenacity, solidly, downish.

fast on Scotch Irish down likely. Xing

● down in our prayer sessions

● Gaskin & bego

Widely to fast. Super.
Henceforth

4. Love of order & decorum

Too much - what a wonderful work of God!

Our Pl. & Common Country.

5. Comprehension - tolerance & unity.

Japan's Government

Our efforts in Post-Op. family

unity. 1/10 from 8000.

6. Which one can love most, serve best, most
exact the last year.

From Charles Gordon's Letters to his Sister.

10 August, 1867.

Make Him your guide; you do not want any other. He has said, "I will teach you all things"; and, depend upon it, you will find it the shortest course to pursue.

You say you have little time to read; you have from six to eight every morning. I own it is not pleasant to flesh and blood; but, if this trouble is much, the corresponding growth in grace is far greater. We must not deceive ourselves; we have plenty and plenty of time during the day for ourselves. If we aspire to walk in the power of the new life, we must cast away all hindrances, and it must cost something we really value.

We aspire to a closer and lasting communion with the living God, which is a high aspiration and needs much striving and many falls.

Mauritius, 24 November, 1881. -

I have read the Scriptures and have got pearls from them, but as though from deduction or analogy, and not as directly from God - not as though He spoke or wrote to us.

It is difficult to explain what I mean, but what I want to say is this: I now look upon the Scriptures as alive - living oracles - and not as a historical, religious book, as I have hitherto done, even when feeling its mystical character. I cannot say how important this vista is to me. I have said that, as long as the newspaper affords one more attraction than the Bible, something must be wrong.

I believe that Christ as man, with a sinless body derived from the Holy Ghost, and to whom the Holy Ghost was given without measure, obtained all knowledge, all miracle power, and all His attributes, simply because His eyes were opened by the Scripture.

February, 1882.

Look at the Tabernacle, a lot of wood and tapestry; nothing more; yet, with God in it, it is everything. That it is the type of every man, both actually and spiritually, I think is sure; and the solution is in the Scriptures, which are Christ. In the carnal man the Tabernacle is in ruins.

Jaffa, 11 July, 1883.

I believe the deadness in some of the clergy is owing, firstly, to not reading the Scriptures; secondly, to not meditating over them; thirdly, to not praying sufficiently; fourthly, to being taken up with religious secular work (Acts vi. 2-4).

Jaffa, 28 September, 1883.

A natural babe refuses strong meat, it will not take it; so in like manner does a spiritual babe. When we do not know the Scriptures, we naturally do not know the tendency of certain verses; consequently, when we read any new view, we have not the knowledge of the Scriptures to fall back upon, which another, knowing them, has. There is a material study of the Scriptures necessary in order to know them, which we cannot have if we do not give the time to such actual study, which few of us do. These latter are the babes, and, to write to them, we have far more fully to quote the Scriptures than to the spiritual adult.

World Trends Today

Min
Dawson - Relig - the World -
in 1946

Whose house a Pentecost - "Geth", round the stone.

● Nationalism

● Food. Fission at Lyons. Indig. Churches.

Bad. Russia. Persia. Mexico.

India, ready history

The Shift toward separatist organization

Schuyler. Barth. Oberlin

Meeting on Lyons Report.

Secularism. R. Jones

● Breakdown of religion?

Com. Study. Watson. Newman.

Unity?

Communism

World unity

In the Atlantic. Dresden. Pohlenz, etc.

● A world politics. s. consensus to day

● Better speech. Our bad movies

Peace movement

The medical return. Evidence. H.D. O'Han -

Peace. Beyond layers. - Various solutions.

"By a dubious & devious route a singularly sick wind to world is gradually approaching. And discerning that it is more blessed to give than to receive. Every country now strains to send its goods abroad to others and to receive as little as possible in return. Thus, despite economic nationalism, we are in practice learning that the human race is one family." Ed. Delhi Statesman

Oct. 27, 1933.

A Working Creed for the Present Time.

1. ● Armstrong's life. "The simpler a man's creed the better." What comfort is there in any but the simplest teacher.
2. Comfortable doctrine. Forget most of what we learn. Our Classics of. with English. How little remember we can be content with simple essentials.
3. History done just their will. Great men & great men. Reduce them to the central issue - a word & a phrase. Reformation is. Descartes. Luther. Nelson.
4. Life necessitates their economy. Get remember & work with systems. Not even the philosopher. Must live by few simple principles.
5. And the central principles come out inevitably. Chatter we will or no. A comfort to speakers & teachers. We deliver ourselves.
6. ● How what are the few simple principles we need most today.
 - (1) Always & indisputably - "the truth"
 - live to basis. The school motto. Hardy

Is one thing solid and trust worthy. ^{Wascany}
Is one thing not to be feared.

But what is it? Jelly said. Whitehead

What are we now?

1. Salisbury. Town - Co to good. Society
2. Co to inland character & economic BDB
3. Do to good Rosebury. Lower. Deinkwater

(2) Unity

a. Negative. Not equality, but class struggle
Czechoslovakia program.

b. Positive

Unity of two ideals. Difference for 1 vs 2.

Palmer on Tracy

Personal. Work - no idleness

Race issue. Negro girl. Human relations

(3) Possibility - hope

a. Eddy & I with note

b. Golden Country.

c. John Lawrence - Barbara Lincoln

d. Lord Anderson

The Comedi' Next to the Chamberi Task.

● What is the Comedi' Next.

● 1. Light. In intellectual confusion, ^{judging not exp. to be} based on
There are individuals who know - but others, know off.

The conflicting tendencies, Democ. - authority.

Rel. to the fact. Based on it. Cut from it.

China - to the way

2. Power - courage. In moral impotence, glow

Want of self control - steadiness.

Bring the dream. Persia. but how to

3. National - racial superiority - honor and unity

India

Joseph.

● The attitude of the demagogue, approaching exp.

● The world like an unwarmed mass

What is the Church's task. How like Christ.

1. A witness to truth. To see & proclaim the moral ideal of righteous human order.
 - a. Cooperation for competition
 - b. Evaluate of the things that unite & divide. Christ
 - c. Persuade about things
 - d. Acceptance of loss, kindness, that peace
 - e. Confession of sinners - social, present & past
 - f. The best of things, in humanity. Cross
2. A source of power. The N.S. "Garrison of a son of".
Mark I, 27. Jesus. Is it power in me?
The Resurrection - Christ
3. The Church has dangers here
 - a. of losing her balance
 - b. of watering down her power.
4. The threat from Jesus - the Ch. the symbols of human.
By A.B. Warren

The family unit.

Church Federation

- 1. It must be recognized that organic union is halted. Some glad. Some regret. But the fact. No. So Meth. Union scheme. In Canada. Scotland & the Brit - When 2 Pres. churches unite, they make 3!
- 2. The improbability of union imposed but also necessitate federation. It imposed it. But I do not unite it
- (1) The fact of common conscience & temper
Prohibition e.g. World Conf. Peace. In common
Council name, you can't identify them
In any case history, there that common ac-
tion. That's as inevitable. For all these
Bill for. That Baldwin. For King. If we
do not permit interdenominational - they will be hindered.
Common understandings necessary
Lodge & here. W. King. Great. The Conf.
- (2) The fact of common worshipal conditions
There are diff. Some united. Some united. Which?
what is the line - an office
But we common episcopal & presbyterian. In
the books ^{hidden} hymns ^{with} ^{dealt} ^{by} ^{of} ^{the} ^{same} ^{denomination.}

(3) The need of common action. For what?

a. Evangelism

Charles Rickard

b. Community Ch. separate by. Vision. Organized

c. Religious education. The fact. Union in being that it is done some way.

The way of the budget. our school needs mercy. relief.

d. The expansion. the possibility.

e. the moral. social action. The

great vision. Cadbury & R.C.S.

Coal. Dampier. how to put principles

3. How does this work in your fields, that we have no inf.

Delawarean & Drake & Republic. Club in Troy

Diff. attitudes among us.

Easy questions. At, how to ask.

Stoffer's presence. I feel you do. I
new reports with us. The best

Grow, earnest, successful people.

Atwater's aim sec 31.56 "To be independent
as to whether the work is recognized as merit, so long
as it is done"

But for study. That. Some, die for men

A religion for the depression. Heretic 3.

- There is something tragic yet human in the way men turn to r. in need & find it in prospects
- "I'm the Open". The war. D. & in Cont. Cong.

has the is real that is not as wide & necessary for prospects as for comfort. Type of "Latter People" in the U.S. God - both held. Valley I think xx. 28.

2. What is religion?

Not in Gospel. 5 times in h. J. Jno. Berry

- Bidding - but in fear & calm all have something better than religion.

3. But using our common language

Ethics relates to fact & touched with emotion

(1) Reckoning with & on fact. Etymology of religion based story. Edmore. Temple. My father.

- (2) Making life by principle i.e. the character of the

- Not by boy's consid. & lie. Not just comfort. All, as nearly always found out. Dishon. Kings boys in pain. Cleland as Harriet

(3) Allow more margin in our field. Gates or Wardlaw. Vol. 1. Columbia Univ.

Writing - "a single look"

- (44) Veracity. got sand lie. John & Paul
(5) Dringclay. no waste. Pioneers. here ^{keep}
(6) Demerity. Wm. & Deland. "Dinner" on Albert

"It is not necessary to hope in order to undertake nor to succeed in order to persevere." July 19, '34 "Six feet"

4 Pent religion as I have said must be of
life & content. Father Berlin version

It is Gt. a nothing. Gutterman. vs. Gw
Gt. vs. Communism. We made
Gt. despair. vs. despair

Two three suicides on July 10, '35

Ray Long. R. Walker of Gt. Gt.

major James. J. D. Connor &

Alabama. sang former for.

And personal - Kogaki. Mays + D's

RETURN AFTER FIVE DAYS TO
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China Campaign I

1. It is a duty to talk to our people, the degree of our
own sense. Perspectives faults. Do we at last having
been so much accustomed to go to other nations & look
lightly. In the mass as the new of Gabor. There is much of that
in it. Do much talk of China.

But I can't be that we are not to be able to judge this day.
This are great things. We can know it. Epochen. Barbarian this.
Two of the Empire. Beyond America.

And now with a new eye has broken on us. "An eye being"
has up to read our eye in any, but urgent terms.

2. And at least we cannot mistake in fixing our minds upon the
degrees of China in China. Great because of size & character.
1/2 size of world in area. 1/2 that in China. 3x Power Empire

A real conclusion of a racial mind & soul.

A Renaissance. The crisis of a new knowledge.

A reformation. The annihilation of ancient superstition.

A revolution. Emancipation of the mass from mind.

And our modern scientific revolution. Bacon & Darwin

Introduction of new Evolution.

And our economic transformation.

Analyze it. Intellectual. Political. Technical. Economic. These are
problem hard. as let. individual. Socialism. These are hard.

Moral. Oblig. to posterity & ancestry. Duty & self-interestness

Religion. Problem of public Conf. Empire paper.

3. A lesson like this is freighted with people's peril.

(1) The matter that on way, flows out & more the common

No danger of it. China was frozen & dead for the world
first. This of our life bent out - but.

But now China is about waking to the East. Independence.

(2) The nations which may hinder again in dictated form
and not to be hindered.

(3) We may stamp & carry - a new republic of the East.

The era of "infatuated Europeanization" (Harada). This is
the best civilization also can do.

4. But on the condition of encouragement & hope of such a turn
Materialism yields to the power of hopes, ideals, such as about
the wandering joy of the many nations in humanity.
Was German blood did for human air. Chinese blood may has
help to us for the worst.

5. Every feature of the situation is a demand & opportunity for us.
Intellectual. Ability is high. The exchanges are easy.

Political. Only China can make a demand of the world.
The Philippines. Our asset in nationalism.

Moral. Bush, Liatt in China Year Book. Confucius ready to lead
me to our schools for much at such of connection.

The religious need. Church. Nothing to drink.

6. Ability has always resulted in such episcopal crises. In hope the
most rich raw human need. The lower Empire.

7. But no they working. Same on the form. For the "There is a
deepening conviction that spiritual activity advances only by
winning individuals, never by attacking masses." J.B. Co.
to E.C.L.

Our practical program - then. But by my words and by my
men. However. What kind? What for? Edwards. G. W. G. G. G.

8. And now the simple practical view for us.

Who are we to be equal to the emergency?

Our Cause - something going to be done about it?

The Church is now to be built? Can we rise to it? No one.

Our cause. Our men hope & confidence.

China Campaign II

- There never was before in the history of the world such an opportunity for influencing a nation as that presented in China.
Robert Bar. The Amherst, East. Yankouin on Oct. 20.
A great people in passing through a transition the most radical, rapid and complete ever seen.
And yet a deeper knowledge of history would have prepared us for it. Radical - but no nation more democratic - clear, noble, just. Expedition to Korea known "to begin this". Coup - of Japanese & Korean rebellions.
Two significant points -
Society - One so largely psychological reaction to success? or war it always thus repeated. As early days. They but for Buddhism. They went to the far east.
The very men leading the nation.
- This opportunity belongs pre-eminently to the American people. We had no hand in the early aggression. Opium war. Now in the later ones. How is partition. The return of the indemnities - for education. The Burlingame & Goodfriend embassies of students. Our honorable diplomacy. Perry, Harris, Gode, Williams. The revolution inspired by the Geo. Washington. How deep the spirit shown by the American people towards these arrangements.
Moreover we show as both able & energetic. Germany able but not willing. G.B. unable but not able - first hope and L. Ind. repeat says "It seems impossible to arouse any special interest in this great opportunity, or to call forth any general enthusiasm in regard to it." Germany on our property in regard to partition.
There is now in our American day. The burden of world leadership has passed to us. We are here it!
It is a crisis for America as well as for China.

3. And the opportunity is primarily for the Christianization of America
Our interest also in private conversion of Agave's kind
Activity also can meet them in needs today - that
contribution to the institution of the Latin Amer. school
family. Circle of truth & duty - character
China knows the end looks to our religion - 2 hrs a
prep and want there - an ethical conscience.

4. And in a specific sense the opportunity is for our Church
ours the widest most extended, throughout Church mission
in China.

Our biggest but our Church and our converts & students
work far ahead of theirs 331 miles. 1327 acres per
21875 members 448 schools 9659 pupils. 29 hospitals.
46 dispensaries. 180000 patients. Race broken in
schools. Invents the Gospel in the hospital.
Does measure the myth which has the need in fact
& campaign. Epic. only ask 200000 for property.
We want men & women too

5. And now to bring our agreement closer as in the mean
as to show the opportunity calls
What are you? New agreement 3. Dec. VI
The word here for us. John Yess
The new. Give us - E. C. Leonard. Devere

China Campaign III

Our aim is an interest which changes the political scene. The
● country is so in no matter what the recent. Dooley, an lawyer
as the hired help found leave. Dooley - the government at the
this level.

1. We meet in the interest of the greatest nation in the world.

● It is the oldest. 4,000. Europe. America 1000. America 1800.

The most populous. 2 x 7. 1/2. 1/4 of world. 1/16.

The most capable. Great base. Great sea & rail roads & big bldgs. Empire

2600 B.C. Powder 1700 C. Paper 200 B.C. Printing 200 AD

before Gutenberg

● The most influential Korea, Japan, Tibet. No trade Singapore.

The richest in unattached resources Yamen of America, Germany

the eastern, agric. as yet.

The most moral. V & VII Confucius. Near Schopenhauer. Morals

2. It is passing through the stage of a tragic & mortal crisis
on which the life and our interest hang.

A nation not an incident, is passing from isolation into the
great arena. And it is doing so in a decade.

● The require a profound an intellectual revolution. No Episcop.

Quran or Gospels. It is in a stage of transition almost as

violent as the change from monarchy to republicanism. "Not

monetary, currency but the intellectual currency is chaos!

● The economic crisis yet more terrible. Near Koller's. Best

on Stephen Howard with. Boas. Currency has been not as

● The moral & religious crisis yet more appalling. Empire. Classes

gone. Tang their gods. Ancient worship, transportation can

it survive? But, on a new intellectual basis.

3. And it is meeting this crisis in a way to attract an "expansion"
● challenge an administration.

The child's simplicity, his simplicity of the documents which

removes the ground.

The dignity, good faith & courage of the opinion policy.

The genuine, forgiving attitude to foreigners
The open hospitality to foreign ideas.
The declaration of religious liberty Yvan. Sun
The Constitution

The manly rejection of the bonds of popular superstition
The brilliant village leader Mr. Ross. man who put a lamp
around his nose & swishes around the idiot.

4. And also to demand, our help.

For the education is hopeless if we do not give them ability.

Religion is indispensable. China needs it

For power, discipline. Confucius but no mercy. Pardon but
no mercy or pardon. Pardon but no progress or peace
or hope. Confucius. Ethics but no living morality no
charity.

For stability. No recognition of God in the documents of the
philosophers of men. B. D. D. D.

For guidance.

For regeneration of men & society. God the only Creator

Li Valenci's Church as history China's man.

And China realizes this & needs ability.

The errors which cause

The China, leaders. '15. The Sun hi etc. The Assembly

& the European men China the subject of the transaction

The use of China. The change at their choice.

5. And to demand it now.

That the men have - for China for ever.

Source: "The Crisis" - "One to every man & nation".

China Campaign IV

1. The present world situation more fascinating than the subject modern more its interest in the study of character development. Old more character come out the same as ever in. Else Venice a truer than 3/4. Physiological & psychological as now but of. Unusual
● races too Real & gigantic than Japan
2. And in a yet more notable & gigantic form in China. What has taken place. The oldest largest, most conservative always monarchial, most exclusive (Great Wall a symbol) has broken over
● There have been those who held that this could never happen. Japan. Sino. But Japanese Revolution showed how they have target them And now it has happened.
3. And no other happening in history is comparable with it. The biggest thing of Japan emerges and the whole origin And it involves the greatest body of undeveloped resources in Earth. Materially - the application, possible by it And in character
● There the greatest resources Red Cross Jap. luncheon, luncheon.
● The quality of the Chinese people Solid - Bullish. Eileen industry. Character. Mrs. Waters' motto Decent. Chinese religious clean to king's mansion. Laker. Capable. Koko sign. Entering. Japanese. So Rose Forgiving - After opinion, as an treatment. Reasonable. Always led by enlightened men. old. New too
4. But the present change is discredited. Too sudden - But their long preparation. That English working from Unorganized But village organization. Also done. The real Chinese must only now released. Eliot 'in our fathers' as our fathers. You men to Japan "Elder Holman" to see Japanese 34 at school

There was to reaction. But (1) when an program can't be presented

(2) Common people don't surrender rights or enjoyed (3) There
was also to react in your modern Japan. Box. (4) Our fault if to
Or China suggested! Brandt inner at spirit. material necessity.

5. For this education presents to China its supreme opportunity, whether it
succeeds or fails. They wish they were only things.

(1) China, produced this education. Material. In your text. (2) It also can
guide to (3), (4) use to Nationalistic effect.

The Chinese realize this is case for J. G. Tokyo Univ. Career. Expects it

And think of what Chicago Univ. can do for Asia the world

Boxer makes Chinese power to impress to an other national.

6. And also an enormous peril.

So let it slip back will ever high destroy us. General.

The industrial period of a trade & competition China.

The dead weight in the corner of Chinese materialism.

Could we any longer believe in God. Cairns. More in clay

to corner harder material.

Effect on our children - if a man who has had what you would!

7. And the effect of this education is peculiarly to us.

Our men overthrown Japanese & persecuted the dynasty.

to our (educational) policy was. the main reason for us as China. How -

ing our (educational) supports & not aligning ourselves with Europe

A real crisis - Overcome but now. More. In our text. Lower "One to -

And we are on trial - Our (educational) we are equal to have a

case from God. Our (educational) God the Japanese man.

And it comes from Christ to who is in need Matt. xxv.

China Campaign V.

There are many men whose individual incomes exceed all
our countries - you even all our present a proportion wealth
But all the money in the world has value than our lives

The great problem of life. What shall I do with my one life?

We have never had before as wonderful an illustration of the
power of Christy - to awaken & remake a nation

More wonderful > Rome. & Gibbon. There the Emperor did it and
it took 400 yrs. Theodoric & Gratian. Now the common people
and in 100 yrs.

But did Christy do it? Wanda James. See you see. A slow
moderating fire suddenly bursting into flame.

And how did it do it? By the wonderful & silent & reciter
method of moral & ethical influence. Stop'd. Picked
blind man, mother's law child. Incurable lepro. In the
school. And life. Peabody's village.

We see that the mightiest force in the world to work with is Christ
and the truth of Christ.

It penetrates the life of a nation. Williams & the Conscientious

It makes individual character. The Boxer martyrs. Hays
pictures of the mission & nation in their life.

It elevates women. The blind leper girl in Canton. Kepler
in the Hampton Middle School. No school. Board feet.
Not allowed out. No patriation.

It spreads happiness. "Mrs. Martin's house" > heaven
And China is the mighty field in which to invest our
lives or our life which is money, with this force.

It is the great mass of unreach'd resources.

It is the field of most massive need.

For the medical misery. Med. prof. Sanitation. Unfortunate
classes. Human suffering

For the teacher - Mrs. Martin her motto

For the man who will follow St. Paul.

Is in the field of most lucrative response. Yorker
on the crowded churches - 1000 - 2000 packed.

And life is given us to invest in this way
Livingstone's death and its power.

Without price of sacrifice - C. Patton
Tomb's death - The Board Room tablets - Byron

Will we now do the best with our lives, our life?

Not good ones, but the best

Are we men of "burning hearts"? The Dreyfuses have
at least shown.

China Campaign VI.

1. We may not content ourselves with looking at the situation in China as mere students of the phys. & history. & economics Europe. But as creators of history - with God.
2. We are to look at it from the point of view of our Church's practical attitude. What are you going to do about it? Carey & Lyell.

(1) What is the China Campaign?

The G.A. action. Our Bd. coming out of the plan
Diagnosis. Baed. Biennial. China Review. Our own heart
Significance of our action. Home in G.B. One/Specific. here

(2) What is the adequate reason for it?

There is the unique & brilliant situation

a. A racial mind is opened to our influence in an unprecedented & unbelievable condition of accessibility

An isolated mind - gov. - self-sufficient isolated
in time, that in a part - stagnant

Has opened wide: Journalism. Cinema. Radio & TV.

The morale & hope of it revolutionizes life.

b. A national character has opened itself for reformation

Offering its real strength for human service.

And its weakness & desire for redemption.

The morale of this experience in China - has force:

And this hunger for national salvation a noble thing
& a promise. Confession of the Moslems, student

As hunger now on this.

Straightest honest speech. Honest men needed.

And what can make them not cheat?

c. A great people in changing its gods
Is in rejecting the old.

Bastardism / Dorian - a way attitude toward
Nature - the measure out toward life

Confusion - a way conception of ideals &
the past

What will be the new gods.

How - Equilibrium in the air.

The paths of such are barren

This education presents an amazing opportunity

And that that such high strong builders & engineers of
intensity cannot last long. Can't in the individual or in
the nation. The hour of enthusiasm will pass.

(3) And what is the method.

Once it springs from the education.

A great emergency demands exceptional action.

Or great great Exec. Can. has plan. Clear outside

Now there can be excuse to it - and change the plastic
mass today for God?

The response in our Eastern life.

I know now how Carey felt "So going to be done about it"
"I thank you heartily for your kind thought & for the book. You
may feel assured that I will read the book thoughtfully. I desire to
know the great Teacher better. It is my belief that He has a message
for those of us who are preparing in our humble way to serve
our people. I hope that we are increasing in knowledge & that we may
understand our duty & our work better." Carey Long afterwards
to my letter writing "The Duty of Christ"

In an interview vouched for by the Bible Society, General Li (Vice-President of the Republic) says:

"Missionaries are our friends. Jesus is better than Confucius and I am strongly in favor of more missionaries coming to China. We shall do all we can to assist the missionaries, and the more missionaries we induce to come here the better will the republican government of the new China be pleased. China would not be what it is today were it not for these missionaries. The time will come when the two greatest Republics, China and America, will be on the most friendly footing."

The military Governor of the Fukien Province addressed a patriotic meeting of Christians in the English church at Fuchow as follows:

"The establishment of the Republic is due to all the foreign teachers coming from afar across the deep ocean to open the understanding of our people. It is due as well to

all the members of your honorable Church, who, following the public good and observing the laws, have upheld the cause of education so that righteousness is exalted in every place. The believers have set an example so that there need never be another overturning but the government be established. Moreover, we hope that all the believers of your honorable churches can establish harmonious relationship with the authorities whether in city or country, and together enjoy the happiness of religious liberty."

The military Governor of the Province of Yunnan addressed the assembled adherents of a China Inland Mission station, saying:

"The greatest religion in the world is the religion of Jesus Christ. Before long the Christian religion will be the religion of our China."

“Our Chinese religions, Buddhism and Taoism crown our hills with temples but do nothing for the people in the cities at their feet. The Christian religion fills our cities with schools and hospitals which minister to the needs of our inhabitants.” | *Sun Yat Sen*

in the building of our Union University. | Sun Yat Sen says in his book “Kidnapped in London”:

“My despair was complete and only by prayer to God could I gain any comfort. Still the dreary and still more dreary nights wore on, and but for the comfort afforded me by prayer, I believe I should have gone mad . . . There came over me a feeling of calmness, of hopefulness and confidence that assured me my prayer was heard.” |

"Men say that the revolution originated with me. I do not deny the charge. But where did the idea of the revolution come from? It came because from my youth I have had intercourse with foreign missionaries. Those from Europe and America with whom I associated put the ideals of freedom and liberty into my heart. Now I call upon the church to help in the establishment of the new government. The republic cannot endure unless there is that virtue, the righteousness for which the Christian religion stands, at the center of the nation's life."

(Sun Yat Sen.)

* * * * *

"I have been much engaged in the pursuit of my occupation and hitherto have had little opportunity to study the doctrine you preach, but since the revolution, in my official position, I have come into contact with those of my countrymen who sincerely follow your faith. I have found them men of their word, loyal and faithful, men of high purpose and thoroughly to be relied on. I feel that I must, too, become a

Christian when I can get to learn more of the Truth."

(General Ching Chi Mei, military governor of Shanghai.)

* * * * *

The Chinese Republic is established. Dr. H.G. Morrison, the well known newspaper correspondent, now a representative of the Chinese Government, writes:

'The Chinese Republic is an accomplished fact. After a revolution characterized by a rapidity, peacefulness and moderation unique in the long history of the world, the oldest monarchy on earth has become the youngest republic.'

* * * * *

A missionary of twenty years' standing writes: 'Are the people of China ready for a Republican form of government? The masses are quite amenable under any stable rule. If the educated and enlightened are fired with patriotism and seek the elevation of the nation, the common people will follow gladly. Making every allowance for the selfishness and cupidity of many who rise to power, there is a momentum toward patriotism, altruism and useful

service under the present democracy which would have seemed beyond hope a year ago.

* * * * *

A physician from Hunan writes; 'Our work has nearly doubled since the Revolution, and it was large before. Schools are opening. The book sales are five times greater than before the Revolution. Our hope is that we shall be able to put up buildings fast enough to accommodate patients in the hospitals and scholars in the schools.

At Kachek, Hainan, the last communion service was the largest the station ever had; four hundred were present. The church is one large Bible School, the classes of which consist of groups of Christians settled throughout the country, holding daily meetings and studying some book of the Bible.'

* * * * *

Rev. A. A. Fulton, for twenty-five years a missionary in Southern China, writes; 'Verily, the changes that I have seen since I first started for old China are miracles enough for me. In every chapel we meet crowds. The problem now is to get buildings which will seat communicants and inquirers.'

Missionary Situation in the Year 1919

1. It is just 30 years since I began for the work in D.V.M.
I have seen many various situations since then
On field. American. Mission, Boston. China. Report. Come over Korea
Enter in Japan. Spanish. Crisis. At home 1894. End.
But now - the way to be blocked in the hour of greatest need & opportunity.
The financial situation. Deficit & added exp. for 20 years due to
Spain, Exchange, Costs. The Spain treated. Paradise of
rest under it. Why? voted the expense. Includes gift by 11
What has been done (a) within gift (b) Sweden & help from
The present abroad. Cash. Increase of salaries
The young men remain. Bonaldi letters. 14 dollars this year
2. While speaking of money & deficit I do not underestimate the significance
of our having held our own in war & incl. of land war. But it is
clear that the work is not dependent on money from us. Peruvian
Oshamara. Eastern India. English. To America. Cuban in Texas.
Aid. \$114000 for the. 63000 for P.S.
3. Their doing their duty does not relieve us from such
Our gifts for behind our increase of wealth. 14000 new millionaires
"All that he lost was his life."
4. I saw their had come in the hour of our greatest need & opportunity.
(1) The opportunity.
Convent. Debaran. Schools. Dilliman. Mining. McCallister in South
Phillips in the Peruvian
Liam. Open Africa. Green in. Michael Afghanistan
General. Food work. Interpretation. Land for new world.
(2) The need
Convent - Indian families & influence. China. Bremen. Munich
Ambros - brother. McDowell's mission. Korea. Matt. Wood
General. A new order of life. A new principle of int. relations
Christ. The power of the Church to send a self determination
A new moral order. Internationality. Christ. Christ. International
The emerging situation from Christ. But for the Christ. Christ
a change. This. The American. V. A.

13) Christ the Supreme real.

Arwa.

Kano.

Vandeghe

The counter case. "Make what is not that is."

14) The appeal of unity & cooperation

The 5th. chap. Board. The Comm. Bd.

Christ. In. Am.

15) The appeal of unity to the New women who have gone

to the - Puccia.

Main school. Into the school

And the love of the church. Abbey. Gilbert White

The and thoughts not possible any more.

And the last of the case

That's the part which is the churching toward.

W.B. Thompson, Part 77 - "What good has the Great One brought to China? I would like to say that I believe that most of the good that has been done in China has been done by missionaries."

Dr. W. Hunter on Carey, et al. "They created a prose vernacular literature for Bengal; they re-established the modern method of popular education... They gave the first great impulse to the native press; they set up the first steam engine in India, with its help they introduced the manufacture of paper on a large scale; in ten years they translated & printed the Bible in parts thirty in 31 languages."

Prof. Whitney of Yale, "Religion, commerce, & scientific zeal went on together in bringing new regions & people to light & in discovering the long buried remains of others lost & destroyed; & of these the first is the most pre- vailing & effective."

Dr. H. Johnston in British Central Africa "It is they who in many cases have first taught the native carpentry, joinery, masonry, tailoring, cobbling, engineering, bookbinding, printing, & European cooking;... almost invariably it has been the missionaries that the natives of African Africa have owed their first acquaintance with a printing press, the turning lathe, the sawmill, the first iron, the sawmill the brick mold"

Dr. Lloyd of Embassy to China in 1858. "The unselfish kindness & the American Missionaries, their patience, brevity & faithfulness, have won the confidence & esteem of the natives, & in some degree transferred those sentiments to the natives represented by the missionaries - prepared the way for the free and

material which would now be commencing. It was very wished that some of the opposition they felt in taking upon themselves the responsibility for treaty with our world be diminished if they could have the Rev. Mr. Malton on the first U.S. Consul to let the treaty in motion."

Dr. Beaman shows that missionaries have promoted temperance, opposed the liquor & opium traffic which are fatal to our commerce, checked gambling, established higher standards of personal purity, cultivated industry & frugality, elevated women, restrained anti-

Social customs such as polygamy, concubinage, adultery, child marriage, infanticide, practices the suppression of the slave trade, abolished cannibalism - human sacrifice and cruelty, organized famine relief, improved husbandry and agriculture, introduced Western medicine & medical science, founded hospitals, asylums & colonies, promoted cleanliness and sanitation, checked war.

Dr. H. Johnston. "When the history of the great Opium War of the future comes to be written the arrival of the first missionaries will be with many of these new nations be the first historical events in their annals."

J. W. Sherman "I have come to believe that America's greatest contribution to China, greater even than America's political jurisdiction, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political & industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, that is not traceable in its origin to the Christian mission. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one."

Dr. H. Johnston. "The progress of the conversion of India to Christ may not be going on as rapidly as he exactly the manner you hope, but nevertheless I say that India is being converted. The ideas that lie at the heart of the gospel of Christ are already but slowly permeating every part of this dark society & manifesting every phase of Christian thought. This young day 'Christ' is the only religion which has the power & the power to solve problems, to bring people to an understanding, to unite nations, to rebuild society & to make the ideal good."

We realize that we have undertaken a very difficult task. Customarily
But it is a necessary task.

China needs this work.

To provide food & other needs.

Foot man. C.S. Wang. Sha Hsin

Chiang Kai-shek

To help her meet her needs

To aid relief work & aid

J.W. Stewart. Susan Yang

Wang Hsin

The Church in China needs it.

The need of intellectually gifted leadership

from America

We can meet it if they are to do the work.

And China deserves all the help we can give

The modern world. Forget. Ethical. Kato sign. Is it true? Not only at this.

But in higher ed. system. Justice. But on her

See in this point

But not only. Communist. Education. Cellar

Not only for China. Education. Experience & ability

Key to success

But is it not possible?

Wang, J. Stewart

To China I saw in '97. new. Yunnan. In 1948 saw Li. Run on 7 year days.

To longer sweep. Long time. High ed. Pan'lu days.

Not wanted! Early. Has her on the program. Japan ACC / Jap. work

Crisis and Opportunity in China

A Message to Western Friends from the Rev. Y. S. Tom, Moderator of the Church of Christ in China

The Chinese Church is greatly indebted to the "Older Churches," who in turn received the gospel from still older churches, for the help they have given to China for the last 127 years.

It is love and devotion to our Lord and Master, Jesus Christ, that has constrained you in these acts of devotion to his cause. We have striven on our part, when and where we can, to carry on the work for ourselves. But our Church in

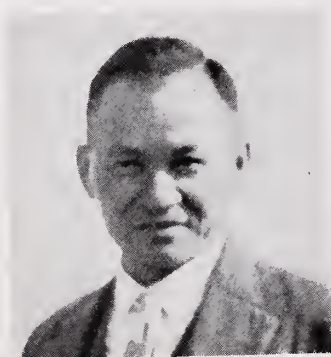
China is young. We still lack the means to make it possible to have highly qualified persons to lead us forward.

We Chinese Christians are striving

1. To put forth more effort to keep the work going.
2. To study the work to see where savings can be made with the least harm to the cause.

3. To try and get more volunteer service.
4. Only as a last resort will any piece of work that is functioning be cut off.

The "cuts" come at just the time when there are unsurpassed opportunities open to the Christian Church. The gospel preaching is eagerly listened to. The rural communities and the large cities need our service. Christians have little good literature to help them grow in Christian life.



Rev. Y. S. Tom, Moderator

Then, too, our Nation is faced with dangers from social unrest, invasion of armies, and a more subtle invasion of modern evils and communistic propaganda. Who is sufficient for these things? We crave your prayers, and your continued help and support. Thus together we may carry forward the work committed to us by our common Lord and Master.

Y. S. Tom.

South China Mission and the Kwangtung Synod

Ninety years ago the Presbyterian Church began its work in the South China Mission. A prominent Chinese layman, speaking lately at the dedication of a new day school in Canton, recounted something of what Christianity had done during those ninety years—health, medicine, care of the blind, the insane, the leper, social service, and the preaching and teaching of the gospel of Christ—and asked, "Would you, as citizens of Canton, wish to do away with these?" The answer from a thousand or more persons present at the meeting was, "No!"

The record of ninety years shows also how the Chinese Christians themselves have come not only to share, but to assume responsibility. South China has reached the second stage in its development of mission work—that is, the Chinese Christian forces and the Mission work together in the church and the institutions established.

The Kwangtung Synod, which includes Canton, is one of the strongest of the sixteen synods of the Church of Christ in China. It has a force of 256 full-time workers, more than half of whom are in the 36 self-supporting churches, and many of the others partly supported by the 160 churches not yet fully self-supporting. More than half the synod's communicant membership of 19,507 are in the 36 self-supporting churches. Last year the contributions made by the churches were more than twice the amount of the grants in aid given by the six cooperating missions.

Missions and Church Cooperating

The missions, cooperating with the synod, work through the Chinese Church. They assign missionaries at the request of the Church, who are on the same basis as the Chinese workers.

The project method of development is used. When an individual church needs money, and is unable to cope with the situation itself, it presents to the synod a description of the plan—carrying out an evangelistic campaign or other project—with an estimate of the time and money necessary for it. Grants in aid are made upon approval, with a plan also for reducing the amount of the annual appropriation. The funds thus released are then used for new work.

The Tasks

The tasks thus far undertaken by the synod have been largely evangelistic. The Christians must be trained and developed into self-supporting churches. The still greater task is to reach the vast unevangelized population of the province. For every one Chinese Christian, there are nearly a thousand who are not Christians. The synod carries on a large and varied program of work: evangelism, education, medicine, health promotion, literature, Christian religious education, special work for women, Christianizing the home, and rural church work. Special work for students in government schools is a promising field. New conditions, new problems, and new approaches are developing all the time. Having carried on for ninety years, shall we now in their hour of need fail them?

Political Stability

Dr. C. Y. Cheng, Stated Clerk and General Secretary of the Church of Christ in China, Sounds a Hopeful Note

Politically China is still overshadowed by both internal and external problems. It seems to us that God has made a beautiful world for man, but he does not always know how to properly live in it! We hope and pray that the day is not far off when love and peace will reign supreme in the hearts of men. In the midst

of national depression and distress, however, we are happy to note that our Government is becoming more and more stable and strong. We believe that in all these things God's hand is evident, and, through the instrumentality of those who have the love of God and men in their hearts, will be able to stabilize the Nation and will lead the people to move forward.

Missionary Personnel

The Christian work in China has lost heavily in foreign workers. In 1924 our Board had 554 missionaries on the field; in China today there are only 400 left. Other boards, with few exceptions, have lost even more heavily. Some stations and projects have had to be closed up, some have been taken care of by Chinese trained leaders, some by transfers and combination with other Christian bodies. The minimum of safety for effective work has been reached. In a time of great opportunity and tremendous need we are forced to cut our appropriations and reduce our missionary force. At a time when the call is for ADVANCE shall we retreat?

JANUARY 4, 1935.

Dr. Koo Reveals The New China

Oriental Lecturer Describes Some of the Changes That Have Followed the Over- throw of the Monarchy

"China is a transitory state, still wandering in the wilderness, peculiarly vulnerable and most susceptible to friendship," said Dr. T. Z. Koo, the brilliant Oriental lecturer, in concluding his address on "The Remaking of China" before a capacity audience in the University of Vermont gymnasium last evening. The lecture was a special addition to the University series.

Lucidly and fluently, the Chinese doctor depicted the present situation in the world's great danger spot, welding the entire series of political, economic, educational and social transformations that characterize the new China into the details of his own life. In a generation, said Dr. Koo, the China that has stood still for 4,000 years of known history, is changing, changing gradually, slowly, but surely into a new state. The old, effete government is going and with its departure go strict social barriers, illiteracy and economic backwardness. Today a new China is being born.

As a prophet of the future, Dr. Koo deftly treated the transformation. The political rebirth, he stated, dates back to 1911 when China overthrew the monarchy with its 2000 years of unbroken dynasty and formed a republic. There were, essentially, three steps in the political development. True, the emperor was gone but remaining still were two legacies of his reign; a rigidly installed system of government unable to be destroyed in a day; and a body of military and civil servants that stretched their tentacles across the entire face of China. For 15 years there was civil war; a fight between the old and the new. China was in a state of liquidation.

Ten years ago came the emergence of a central authority. Vested in Nanking, it slowly grew until the three states that comprised the power in 1928 have now grown to 25. And, finally, just two years ago, the government of China appointed a constitution committee. "The future," stated the lecturer, "will find China no longer governed by military force but by fundamental law." And, with the adoption of a constitution will evolve a limited form of general election.

In education, tremendous strides have been taken. Two decades ago young China did not attend state schools; today, he does. Twenty years ago young China was taught the ethics of "how to live with his fellow men;" today, he learns the technical and scientific facts of "how to earn his living;" short years ago a scholar in China was, by his own admission, a physical weakling, today he acquires physical prowess in keeping with mental acquisitions. Keeping pace with him, step by step, is female China. Formerly merely the men received educations; today one of every ten college students is a girl; tomorrow the proportion will be greater.

More gradual but just as pronounced is the dawn of a new economic era, the introduction of motor cars and machines, factories and ships, a whole new mechanized civilization. Trains and airplanes have abolished distance; machines have wiped out laborious production by hand.

Climaxing the entire trend is the inception of a vastly different social order. Down through the centuries the clan or family system held indisputable sway, a stabilizing force that kept the old order intact. As many as two hundred people lived on common property, immutably chained, ruled by the oldest member of the clan. The ban has been lifted. There is a changed social order.

"Your young Chinaman," said Dr. Koo, "was married to a woman he had never seen." Now the barrier is broken, he may fall in love, marry his choice and live where or how he likes. It is a tremendous change. Formerly, Chinese women were not recognized beyond their domestic sphere. In this present day and age, female China is taking its place in public life, appearing in every form of occupation, shouldering the burden of house and home side by side with men.

"The transition has only begun," said the speaker, "but progress will be rapid."

Today Dr. Koo will attend a faculty tea, speaking briefly on the "Scholarship Situation." Saturday he will lead a discussion at the Alpha Chi Omega house sponsored by the Vermont Christian Association and talk on "Developing World Mindedness" at a University convocation to be held in the gymnasium at 10 o'clock. Saturday night he will attend an international banquet at the Y and on Sunday will deliver a sermon on "Vital Religion" as guest minister at the First Church.

FROM

CONSOLIDATED GAS CO

157 Hester S

W.A. Ross, a missionary worker, as follows:

"We do not recall a time when the work of Christ is doing in time. And we do not recall a time when and spiritual work. We are not blind affecting our work, and we do not know but as we look back over the year when the Cross hold the centre, and whatever serious, now in the perspective of the ground. There is beyond a doubt a revival. This was sensed in the meeting of the more keenly felt in the Convention in all of the Evangelical Churches in Mexico fellowship and prayer; again in September of Mexico met in annual gathering, the rising spiritual tide. In many other places emphasis has been placed on Bible study noted. Prayer bands are springing up the last letter some matters of church concern over by local authorities in one of the concern. The Federal Government has Church."

Dr. Chas. P. ...

Jan. 15

copy sent Mr. Steele
Oct 15/30

Dr. Spier
Jm. E. Bony.

SOUTH AMERICAN RELIGIOUS PROBLEMS

Documents from some intellectuals of Brazil

From a letter to Prof. Brasao Braga, by an intellectual of Brazil, a member of the Academy of Letters of the State of Rio:

"Good citizens, members of the well deserving group to which you belong, are sowing, on fertile soil as well as dry ground, the noble ideas that work for a high morality.

Such a great task, undertaken with a large vision, is a firm foundation upon which may be built, or better, re-constructed those many things we are now lacking, which neglect has destroyed and lamentable perversions have corrupted.

Go on, my brave countryman, to every valley far and wide casting the seed to the favoring winds. The fruits shall come, as they always do, when heaven is on the watch and bestows divine blessings on the bands whose labor is moved by a faith which commands loving effort in response to the cravings of the land".

A graduate from the Normal School of S. Paulo writes:

"I cannot say that I have a definite religious attitude. I attend Protestant services and Roman Catholic ceremonies, when new or renowned preachers come to the town where I live. My family is un-churched, as a large number of Brazilian families are now -- they are tired of an old cult, which has lost its grip on us, and have drifted away, carried to and fro by social currents of every description. Faith is on the wane; morality has withered.

I read my Bible, when I need consolation and guidance -- this is my great text-book on Ethics."

One of the outstanding doctors, author, philanthropist, the "apostle of temperance" in Brazil, said:

I am myself a Roman-catholic, but all of you, who preach sincerely and in earnest, have an enormous task. You may, if you will work with true devotion, save this generation which having lost confidence in the doctrines of the dominant church, may be compared to sailors from a sunken ship, grasping for straw and chips of wood with which to save their lives. This is the reason why superstition and mysterious cults are so popular among us".

THE LATIN VIEW

The other day a suggestion was made that the views of Latin-Americans be ascertained with regard to American efforts to gain good will among the Republics of the Latin blood. A recent speech of J. M. Bejarano, Secretary of the Mexican Chamber of Commerce in New York, is stated to be typical of the views held in these countries.

Mr. Bejarano said: "The Latin-American people fear that the United States has no other than business interest in the countries. Least danger to this expansion of American sales lies in the anxiety of the people to control power, and the disturbances which may arise there-from. These three factors should be weighed.

As to investment, the early investments of France and Great Britain resulted in personal ties, and the investors reaped profit in dividends cheerfully paid for service rendered. At a dozen Latin-American points the Englishman found a slum and left a city, and on plantations he made two blades of grass grow where one had grown before. The modern investments of the United States, backed by home government, are loans to governments, and their nature is such as not to bring the nations concerned an inch closer to the United States, in friendship and understanding.

That is why Calles invited to Mexico "capital with a conscience!" The people in the United States must heed the awakening of the consciousness of the man of the masses in Latin America. Mexico is taking a leading part in the ideas that represent this awakening. And let me suggest that, without detriment to the activities of the Pan American Union as a political liaison among Pan America and without detriment to the Pan American Commercial Congress as a business tie amongst our countries, we pay earnest attention to the unconceited, modest and more or less tentative activities of a group to which Dr. Samuel Guy Inman belongs and which represents the tendency to create and develop spiritual, intellectual and social intercourse between the peoples north and south of the Rio Grande, with the aim in view of making out of the men and women who populate the three Americas what a Mexican thinker has called the "Cosmic Race" of the future.

An Open Letter To Christian Brethren Throughout The World

Dear Brethren:

In the name of our Common Lord, Greetings:
We realize that the outbreak of the present Sino-Japanese Conflict has caused you much concern and great anxiety, and we wish to express our deep appreciation for your sympathy.

Believing that God is the only righteous judge, we have doubted the wisdom of our indulging in much discussion about the present controversy. Now however that the situation has become increasingly tense, and friends abroad are so greatly concerned as to ask us to give our interpretation we wish, in response to this request, to write frankly and supply some information upon which to base a fair judgment. Moreover we consider it a privilege of our Christian fellowship, at this time of trial, to request your incessant prayer for the establishment of enduring peace in the Far East.

It is needless to say that we Japanese Christians are not behind the Christians of other lands in our yearning for peace and the welfare of mankind. Moreover it is unnecessary to stress the fact that there is no one who does not deplore the tragedy of war. Yet arguments along mere idealistic lines will not solve actual problems. We must deal with each particular case after a realistic investigation of the facts.

For many years it has been the common and united prayer of the Christians as well as the earnest desire of the leaders of both Japan and China that these two nations might be able to cultivate peaceful relations, find a basis for mutual help and common prosperity, and enjoy enduring peace in the Orient. Contrary to our desire however incident has followed incident during these years. These incidents have caused us much anxiety and have tended to alienate the two nations.

Conscious of our Christian duty to promote mutual understanding and fellowship between the two nations, at least among the Christians, we sent a deputation last May to confer with Chinese Christian leaders. They too were moved by a similar desire and we came to a common agreement as to certain methods for promoting understanding and goodwill. Together we were on the point of carrying out these plans when to our great regret the North China incident suddenly broke out and shattered our hopes.

Yet as set forth in the statement of our Government, we still hoped for a peaceful solution of the situation and urged the churches throughout the country to make this an object of prayer. Unfortunately the state of affairs has grown worse and worse until it has reached the present stage. You can easily conjecture the sense of pain and concern which possesses us Christians these days.

Realizing the seriousness of the situation and the importance of each particular incident we have not stood aloof but with deep concern have counseled our Christian leaders to investigate the truth regarding the origin and development of both the North China and the Shanghai incidents. We believe that our governmental authorities, military as well as civil, tried their best to adhere to a non-aggravation policy and exercised the utmost patience even at the expense of strategic advantages.

In Shanghai our Consul General appealed to the Foreign Diplomatic Corps requesting them to discharge the responsibility resting upon them as witnesses of the Truce Agreement drawn up in 1932 and to see that the Chinese troops observed the treaty, but in vain. The situation thus developed from bad to worse until it induced the present terrible state of war. This development was and is deeply regretted both by our authorities and by our people at large.

Now however it is almost useless to discuss superficially which side is responsible for the outbreak of these incidents. Peculiar conditions exist there. Garrisons of several countries are stationed in these areas. There are various treaties between the two countries defining their rights. The situation being thus seriously complicated and involved in long historical background, it cannot be dealt with through hasty judgment. Neither can we deal with the situation as comprised of isolated incidents of a temporary nature, which suddenly occurred in the territory of another country.

Ever since the country was opened to foreign trade, Japan has been anxious to establish the security of the Far East against the aggressive policy of some Western powers. As a result of this she has been forced to fight at various times—greatly endangering her national destiny—in areas centering around China. This has involved great sacrifice. Yet the Japanese people, always mindful of their indebtedness to China's cultural influence throughout many hundreds of years of their mutual history, have as a rule tried to hold to a good neighbor policy. The government and people alike helped a great deal in the establishment of the New China under the influence of the late Dr. Sun Yat Sen.

It is a most grievous fact that unhappy incidents, occurring one after another, have interrupted the friendly relations between these two neighboring nations. This ever-growing tendency drove them at last to the breaking point and brought about the present most unfortunate situation.

We find ourselves all but helpless as we face this inevitable historical development. It is with a sense of anguish that we find ourselves unable to do anything other than await adjudication and judgment from above.

Japan has been obliged to adopt this most undesirable measure of self-defence because of her belief that the anti-Japanese national policy of the Nanking government on the one hand a policy utilized as a means of consolidating that nation, and China's policy of cooperating with Communism with its anti-religious materialism on the other hand, directly threaten her national foundation and endanger her very existence. Japan has also been forced to realize anew that under the conditions which obtain at present in international relations the loss of her acquired vantage ground in the Far East would be a calamity which the nation could not survive. It has therefore become the firm conviction of the Japanese people as a whole that the nation must be ready to pay the price and make the sacrifice in order to defend the country and to live.

Nevertheless it is the peace of the Far East and the common prosperity of China and Japan which are the desire and final goal not only of us Christians but also of the general public and of the government. It is an obvious fact that the Japanese people have no feeling of enmity whatever toward the Chinese, many of whom are living undisturbed and peacefully within the Japanese Empire even at the present time.

We deeply deplore the fact that numerous tragedies have occurred in the course of the fighting in China. Such tragedies are inevitable in modern warfare. We do not believe that our troops have purposely made non-combatants objects of attack. It is very difficult to get at the real facts and it is quite natural, especially for those being in the midst of the turmoil of actual operations, to be moved by all kinds of rumors. It is obviously too much to ask that they remain quiet and see the whole truth.

The present unfortunate condition of conflict between the two countries must be restored to normal and friendly relationship as soon as possible. We can bear witness to the fact that it is the earnest hope and expectation of our people that we may be ready to give hearty cooperation and full support to the work of the reconstruction of China, whenever such help is needed. We Christians especially should be constructive in our thinking and in our efforts to influence others in bringing about such a state of affairs.

We firmly believe the time will soon come when we should cooperate with the Chinese Christian leaders in our common task of carrying out our mission of redemption and salvation.

Most sincerely do we hope that Christian leaders throughout the world, including China, will quietly and carefully study this very complicated situation, and avoid the passing of hasty judgment based on emotions aroused by temporary, isolated and unhappy occurrences so that, with a broad outlook and far reaching insight, they may be able to help discover the way out of this crisis.

It is a matter of profound regret that the present complicated international situation has arisen largely because of the failure of the Christian forces to apply the teachings of Christ to the thought-life and culture of contemporary minds and to secure their realization in practice.

We Christians bear a common responsibility and should humble ourselves before God because of our inability and our inaction. The result is that these two nations, which should be real brothers, have been plunged into this terrific sacrifice, a sacrifice common to both sides.

We are striving to meet the present crisis in such a way that things may work out to the glory of God, and we earnestly desire that blessing may come out of this calamity. We would humbly avail ourselves of the guidance of the Holy Spirit that we may learn the lesson which God would teach the human race through this tragedy.

Most sincerely do we request the earnest prayer of our fellow Christians throughout the world for the hastening of the coming of His Kingdom in the Far East.

Most respectfully yours,

(Signed)

Y. ABE	Y. MATSUI
S. AKASHI	T. MATSUYAMA
B. ARAKAWA	K. MATSUNO
Y. CHIBA	I. MIURA
AKIRA EBISAWA	S. MURAO
G. FUJISAKI	T. NAMAYE
Y. HIRAI	S. NOGUCHI
K. IBUKA	K. NUKAGA
Y. ICHIMURA	K. OGAWA
M. IMAIZUMI	S. POK
J. INOUYE	Y. SAKAMOTO
K. ISHIWARA	S. SATOW
Y. ITO	H. SAIJO
T. KANAI	K. SUZUKI
M. KAKEHI	M. TOMONO
S. KAWADA	T. UKAI
(Miss) M. KAWAI	T. YAMAMOTO
M. KOBAYASHI	(Miss) K. YAMAMOTO
K. KODAIRA	H. YAMAMOTO
H. KOZAKI	C. YASUDA
M. KOZAKI	(Miss) TETSU YASUI
T. KUGIMIYA	H. YUASA
T. MAKINO	

WHO'S WHO OF THE SIGNATORIES

- Dr. Y. ABE, President, Aoyama (Methodist) College,
Chairman, National Christian Council of Japan.
- Rev. S. AKASHI, Pastor, German Evangelical Church.
- Dr. B. ARAKAWA, President, Kyushu Imperial University.
- Dr. Y. CHIBA, President Emeritus, Kwanto (Baptist) College.
- Rev. AKIRA EBISAWA, General Secretary, National Christian Council of Japan.
Chairman, Christian Endeavor Union of Japan.
- Rev. G. FUJISAKI, Pastor, Evangelical Church.
- Princ. Y. HIRAI, Principal Seigakuin Boy's and Girls' Schools.
- Dr. K. IBUKA, President Emeritus, Meiji Gakuin (Presbyterian) College.
- Mr. Y. ICHIMURA, President Kinjo Girls' College in Nagoya.
- Dr. J. INOUE, President Emeritus, Tohoku Imperial University.
- Dr. K. ISHIWARA, Dean, Tohoku Imperial University in Sendai.
- Rev. M. IMAIZUMI, Pastor, Tamon Congregational Church in Kobe.
- Rev. Y. ITO, Pastor, Methodist Protestant Church.
- Rev. T. KANAI, Pastor, Ichigaya Presbyterian Church in Tokyo.
- Mr. M. KAKEHI, Former General Secretary National Y.M.C.A.
- Dr. S. KAWADA, President, Saniku Hospital, Treasurer, N.C.C.
- Miss M. KAWAI, Principal, Keisen Girls' School.
- Rev. M. KOBAYASHI, Pastor, Ryogoku Presbyterian Church in Tokyo.
- Rev. K. KODAIRA, Pastor, Kanda Presbyterian Church in Tokyo.
- Rev. H. KOZAKI, Pastor-Emeritus, First Congregational Church in Tokyo.
- Rev. M. KOZAKI, Pastor, First Congregational Church in Tokyo.
- Bishop T. KUGIMIYA, Japan Methodist Church.
- Rev. T. MAKINO, Principal, Katei Reformatory School.
- Bishop Y. MATSUI, Bishop, Anglican Church in Japan.
- Hon. T. MATSUYAMA, M. P. Director of Several Christian Organizations.
- Dr. K. MATSUNO, Pastor, Congregational Church, Secretary, Christian Literature Society.
- Prof. I. MIURA, Professor, Japan Lutheran Theological Seminary.
- Rev. S. MURAO, General Secretary, Tokyo Y.M.C.A.
- Prof. T. NAMAYE, Professor, Nippon Woman's University.
- Rev. S. NOGUCHI, Pastor, Sugamo Congregational Church in Tokyo.
- Rev. K. NUKAGA, Pastor, Hongo Congregational Church in Tokyo.
- Rev. K. OGAWA, Pastor, Matsuzawa Presbyterian Church, Private Secretary, Dr. Kagawa.
- Rev. S. POK, Pastor, Korean Church in Japan.
- Rev. Y. SAKAMOTO, Secretary, Swiss Legation in Tokyo, Formerly Professor, Shanghai
Dobun Shoin.
- Baron S. SATOW, President Emeritus, Hokkaido Imperial University.
- Rev. H. SAIJO, Principal, Chinzei Boy's (Meth.) School in Nagasaki.
- Rev. K. SUZUKI, Pastor, First Congregational Church in Kobe.
- Rev. M. TOMONO, Pastor, Christian Church in Tokyo.
- Dr. T. UKAI, Director, National Sunday School Association.
- Dr. T. YAMAMOTO, Dean, Waseda University, Chairman, National Y.M.C.A.,
Chairman, National Sunday School Association.
- Miss K. YAMAMOTO, General Secretary, National Y.W.C.A.
- Rev. H. YAMAMOTO, Professor Emeritus, Meiji Gakuin.
- Rev. C. YASUDA, Pastor, United Brethren Church in Kyoto.
- Dr. TETSU YASUI, President, Tokyo Woman's College.
- Dr. H. YUASA, President, Doshisha University.



Prince George Hotel

at 14 East 28th Street ~ NEW YORK 16, N.Y.

George H. Newton ~ *Manager*

Jucker "The Function of the Ch. in Mod. Society"

p. 104 "The missionary is really the deepest interpreter of humanity who is at work to-day in the world. He is doing more than any other sort of man to break through the superficialities of civilization. He is the medium of exchange between men the world over whose conscious needs are the deepest, and whose spiritual aspirations are the highest. For this reason the relative place of the missionary in the Church is rising, and also his relative influence in the world. The world is beginning to recognize and acknowledge the effect of his fundamental because sympathetic work in human nature, as it passes so often beyond results in the individual life into the life of communities and states. It is seen more and more to be of the kind which leads up to constructive statesmanship. The Church finds in him the most excellenting force to prejudice - ecclesiastical, national or racial - and its most effective leader out of provincialism. He is the antidote against the benumbing effect of an easy and careless

toleration, quickening & stimulating the real sympathies of the mind and heart of the Church. In these days of specialized service, his ministry is that of teaching men to know men, interpreting as well as investigating human-ity, helping the Church to keep faith with its own ideals, and thereby helping the world to believe in the necessity and efficiency of the Church. The ministry of human sympathy has its clearest opportunity today in the work of foreign missions, and its clearest exemplification in the interpretative power of the far-sighted missionary." Written in 1911. Cf. "Re-thinking Missions"

The amazing & amusing changes
in the public mind with regard to
f. m. & its basic ideas

Counts rational, ignorance or
superstition - Blair D. W.
Are we narrower than
Gandhi?
Bar. W. Sarason

Some of the basic ideas are taken
over

1. No results of the award
Arlekin - on award
The singers are advocates of
desires. Rep. Bot Barlow
y economic interest
Caan. Opley and no
Chas. Paul. Lee
2. The fallacy of the fallacy of race
Fugate & Antipathy
No superior race. They are
Bastard
Paul G. Wans. Bell

3. The lack of money man
Career. Boston Clinics
Palm skin vision

4. Award long & results
The Church ideal
A world organization
'Surrender'

5. Success

God and God - Kipling

Head of the nation - Kipling

1. Lake, Pa. Paul. Lang

2. And what the world needs

Theoretical generalizations

Race. D. Vishnu

Some - Prabodh

Wood. Lang

DISEASE HAS NO FRONTIERS

Raymond B. Fosdick, president of the Rockefeller Foundation, made an unanswerable point against one species of isolationism in his address in this city at the conference of the American Public Health Association. Mr. Fosdick said we could no longer be indifferent to health conditions in China, where there is one hospital for each 700,000 persons, and one well-trained physician for each 70,000. In this country we have a hospital for each 22,500 persons, and a physician for each 750. In China and India, and in several other regions, disease can breed and kill as it cannot here. Under modern conditions, as Mr. Fosdick said, there arises "the problem of trying to maintain a healthy life for ourselves and our

children side by side with disease as rampant as it is in China." Despite every possible precaution, our fighting forces in the Orient cannot be kept free of oriental sicknesses. With greatly increased speed and volume of travel, the difficulty of keeping these sicknesses out of the occidental world, or even keeping them down, will increase. A world health organization must inevitably be attached to any world peace organization.

War creates conditions in which disease flourishes. It impoverishes vast populations, destroys sanitary systems and controls, degrades human life wherever it passes. In a sense, war itself is a disease and its effects resemble those of a group of epidemics turned loose in the world. If cholera, plague, typhus or malaria do not respect political boundaries, neither, in these days, does war. To isolate disease we must stop isolating the disease-fighting forces of the world. We cannot do this long or successfully if the world continues to be threatened by war. The world-wide medical front has to be part of a world-wide anti-war front. Until this end is achieved, China and other countries will not get their needed doctors and hospitals, nor will we in this country be safe.

On a Sunday morning in mid-July, Dr. Thomas R. Niven, of First Presbyterian Church, Omaha, Nebraska, preached a sermon on the new soldier with a new first-hand vision of the Church at work around the world. After the service, a bombardier back from more than fifty missions, pressed three twenty-dollar bills into an usher's hand. "Give this to the treasurer of the church," he said, "and tell him that's what I think of the missionary work of the Church." His furlough was over the following Monday, but before he left Dr. Niven talked with him. This is what the airman said: "I believe that there is only one institution on the face of the earth that can do something about healing a broken world, and that's the Church!"

They Discover the Church*

If the Missionary had not gone before—what then?

SOUTH PACIFIC

"The 'reservoir of friendliness,' to borrow a *One World* phrase, created by the missionary has been an important factor in the success of the military operations in the South Pacific. The natives have rescued countless fliers forced down at sea. They have fed and sheltered and befriended scores of survivors off sunken ships. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

"So foreign mission activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying? No, of course not.

"It is what the gospel of Jesus Christ has done for these Melanesian natives, who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head-hunting were common practices among them. Their tattooed and disfigured faces and bodies and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered.

"What has Christ brought to you?' I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. 'Light!' was his answer.

"In our midweek prayer meeting and discussion group I asked our sailors whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over."

—A Chaplain.

NEW GUINEA

"A few weeks ago a small party of us were selected to go on a week's hike through the interior of the place in which we are at present. It was the first chance we had to observe the natives in the tropics under normal conditions. Most were living in the primitive way in which they had always lived with the exception of having ceased the practice of cannibalism. They were nothing extra, pretty lazy, not overclean, and with a well-developed commercial sense.

"After several days of marching over a good-sized mountain range, we came down to a village of a totally

*Used by permission of *Christianity and Crisis*, July 10, 1944, issue.

different sort. Years ago this village had been visited by a Church of England missionary who had been successful in his calling, for this settlement was a great improvement over what we had seen. The hub of everything was a church built of split bamboo with a thatched roof. A native clergyman was in charge, and he spoke fairly good English. The village was clean and neat as a pin. Every night just before sunset the bell would toll and all the natives would file into the church for evening services.

"We attended a service the following morning. It was the regular service, so far as I could see, with Communion, though I couldn't understand a word of the language. It was all from memory, the only printed matter in the church being the Bible. They could really sing."

—An American Sergeant.

OCCUPIED CHINA

"A group of Japanese headed by the leading medical officer of an army unit came for one of their frequent inspection tours. The superintendent, a second-generation Christian, with twenty years' service, was given instructions as to certain changes advisable in the hospital. The Chinese doctor replied that these changes could easily be effected, but there were certain things about the institution which could not be altered. 'First and foremost,' said he, 'is the Christian program. Our doctors and nurses and workers do not spend their leisure in attending parties in the city, are not given to dancing and gambling, but find deep enjoyment and rest in our religious services and exercises; we give outlet to our emotions in praise and worship of God. This is something which may not be changed.' While the Japanese leader seemed unimpressed, a junior officer interjected, 'Yes, I understand. My mother is a Christian.'"

—An American Doctor.

IRAN

"Needless to say, a soldier so far from home is often a victim of homesickness and anxiety for those at home. A visit to the Mission—a chance to talk with 'home folks' again in the atmosphere of an American home—is a sure cure for soldiers' blues. Such close association with the missionaries has revealed a story for us all that heretofore was only half understood and certainly for most of us a story in which we were only mildly interested. Sunday afternoons with the Mission children were always a treat. I am most thankful for the opportunity to see at first hand the marvelous work

In INDIA Christianity has a tremendous appeal for the Untouchables (the lowest and most degraded of the castes) because it gives them the right to be persons, to go to school, to develop into people of importance. As a result the temptation to become a member of the Christian church primarily because of the advantages it offers is very great. Many solutions have been suggested. One of the finest was put into effect by a group of Christians from the *chamar* of leatherworking caste. They set up a seven-point standard which every candidate for church membership was required to meet before he was accepted.

1. He must prove that he had broken with his former caste rules and religion by eating in public with the member of another caste within the Christian group. (Thus breaking the most binding of caste laws.)

2. He must learn to read, so that he could read his Bible and thus come to know and understand its teachings.

3. He must conduct daily devotions in his home, thus proving to his family that he meant to be a Christian.

4. He must attend all services of worship in his local church.

5. He must be a member of a class in which he studies church doctrine, etc., in order to know what the church teaches.

6. He must tithe, even though it be only a few grains of wheat or produce from his land in place of cash.

7. He must win at least one person to Christ.

When he has fulfilled these specifications, he may become a member of the Christian church—and not until then.

During the month of June Allied air forces of this area have sunk or severely damaged 164,800 tons of enemy shipping in blockade of all southern sea lanes, have destroyed forty-five enemy planes, have flown 21,435 sorties and have dropped over 18,500 tons of bombs in support of ground operations.

This brings totals for the first six months of this year to 2,282,000 tons of enemy shipping sunk or severely damaged, 1,265 enemy planes destroyed, 135,062 sorties flown by our planes and over 88,500 tons of bombs dropped by our air forces in support of ground operations.

This has entailed air coverage of a vast triangular expanse of land and sea stretching from Nanking and Shanghai on the Yangtze River southward over 2,500 miles past Singapore to Java, thence eastward more than 3,000 miles to Bougainville in the Solomon Islands.

JAPAN

Elements of our air forces which played so large a part in the battle of the Philippines are now operating from toward bases against Japan itself. Formations of fighters and bombers swept the western coast of Kyushu without interception, destroying three enemy float planes at Fukoka.

FORMOSA

Our night fighters and heavy reconnaissance units continued the destruction of enemy war industries on Formosa, striking the Nanto sugar refinery on the west-central coast and destroying several buildings of the Rato manganese plant near Giran in the northeast portion of the island.

ASIATIC COAST

Long-range search planes to the Canton area started several fires in the Honan arms plant and demolished buildings, while in southeast Indo-China enemy water and land transport and a highway bridge were damaged.

BORNEO

In a five-mile drive along the coastal highway, units of the Seventh Australian Division secured Manggar airstrip, thirteen miles east of Balik Papan. Other Australian forces advancing steadily inland penetrated enemy defenses in the Pandansari oil refinery.

Land and carrier-based aircraft and surface units closely supported ground operations and hit enemy rear bases. One of our planes was lost. Night fighters downed one of two enemy reconnaissance planes over Balik Papan. A single enemy plane ineffectively raided the Brunel Bay area.

EAST INDIES

Bombers in support of our operations at Balik Papan continued neutralization of enemy airfields in the Celebes and eastern Java. Air and naval patrols in the Halmaheras destroyed enemy watercraft and shore facilities.

NEW GUINEA-BISMARCKS-SOLOMONS

Australian ground forces have counted an additional 1,175 enemy dead and captured twenty-seven in operations on New Guinea, Bougain-

RUSSIANS ATTACK VATICAN

Declare Pope Sought a New
Anti-Soviet Cordon Sanitaire

MOSCOW, July 5 (AP)—An article in the New Times magazine today said: "people have seen the Pope not on the side of the fighters

WORLD IS ONE NOW, STASSEN ASSERTS

Continued From Page 1

adjustment and change under future world transitions and experiences."

He said that it was immensely important, though, that the people of this country and of the world should not feel that ratification of the Charter would automatically insure the peace. That can be obtained, he said, only through continuous consultation and cooperation of the nations.

Proposes an American Policy

To attain this he proposed this program for American policy:

1. That we follow through to complete victory over Japan.
2. That we not only ratify the Charter but give the new organization full support and grant our representative broad powers to act with the President's approval.
3. That we accept responsibilities of participating in world leadership.
4. That we consider the future welfare and peace of America as inseparably entwined with that of the men and women of the world.
5. That we remain strong in our domestic economy and that we use our strength to contribute to the advancement of standards of living of other peoples.
6. That we enter into agreements for the use of armed forces to support the stability and security of the world.
7. That those who were aggressors shall be stripped of the means to make war.
8. That we foster freedom of information.
9. That we support the new World Court and at an early date accept its obligatory jurisdiction.
10. That we take the position that the world is entitled to know what is happening to dependent peoples.
11. That we protect our democratic system from outside efforts to undermine it.
12. That through it all we constantly emphasize and recognize the basic dignity of man and his inalienable right to life, liberty and the pursuit of happiness.

Charter "For a Living World"

The Charter was drafted, he said, "not for a world standing

still, but for a world that is dynamic and living."

He pointed out that it contains provision for changes and declared that it would provide "an instrumentality for a continuing, constructive approach to the underlying causes of economic warfare and injustice which impede the progress and threaten the peace of men."

Another great advance he noted in the principle underlying the chapters on trusteeship of non-self-governing peoples.

"This is the principle," he said, "that the whole world is entitled to know what is happening to the men and women and children in all parts of the world. We recognize that this great principle, stated for the first time, will not be fully and suddenly realized, but it is significant from the start.

"The United States should take the lead by sending to the new organization, within the limits of security considerations, full information as to health and mortality and education and literacy and civil rights of all peoples that are now or hereafter come under its jurisdiction."

Discusses Need for Publicity

Commander Stassen discussed in detail the necessity for publicity and information upon international questions. He said that measures should be taken to curb citizens who deliberately and carelessly repeat or publish half-truths which may injure our relations with any one of the United Nations.

But, he said, our policy should be conducted with a maximum of direct information, and, except for military security, the American people should be promptly informed of every definite international proposal that was made by our Government.

"It would give a good portion of the credit for the successful conclusion of the San Francisco Conference," he said, "to the fact that during the last half of the conference at least, either through direct release or through their enterprising search for news, the press of America and of the world attained an unusual degree of accuracy and of promptness in reporting the course of the deliberations.

"I believe this also has a direct bearing upon the unusual support that is now present for the final result in the United States."

As to the weaknesses in the Charter, Commander Stassen noted the varying extremes of voting procedure, the fact that submission

of disputes to the World Court was still optional instead of compulsory and that the Economic and Social Council can only recommend and not enforce its rulings.

He also noted that the Bill of Rights was specifically "spelled out" in exact terms and that the mutual assistance pacts of Europe were not brought under the organization's jurisdiction to the desirable degree. He deplored that the organization would not have direct jurisdiction over airways in the future nor over gateways to the sea.

Asks Prompt Ratification

But these weaknesses, he said, should not prevent a prompt and unanimous ratification of the Charter, because they could be revised and remedied in time. He said that the Charter represented a compromise of viewpoints, but that the American delegates in their discussions "never yielded to anyone on any basic principle of this country." He said it was significant that not one Senator has said that he would vote against it.

"I hope," Commander Stassen declared, "that not only will the Charter obtain the necessary two-thirds ratification but that in fact without a single reservation it will in the final vote receive the unanimous support of the United States Senate. The United States was unanimous in its declaration of war. I hope it can be unanimous in its declaration for a just and lasting peace."

Commander Stassen enumerated many world problems now needing special attention, including the Japanese surrender terms, the rebuilding of Europe, the Near East and the Arab Federation, the Dardanelles, world shipping after the war, post-war aviation, China's future, India and her new Constitution, the Balkans, world trade with the British Empire, world trade with the Soviet Union, the future development of the Pan-American Union, human rights throughout the world, Africa's future role and long-range administration of Germany.

"May these United States of America," he exclaimed, "meet the challenge of a just peace as thoroughly and as effectively as they met the challenge of war. May this nation, under God with its precious freedom and liberty, recognize and strive mightily to fulfill its new responsibilities to mankind and its new opportunities for mankind."

1. Interesting to watch the secular world
coming to recognize 2 basic truths

1. World unity

Not strange that it is slow - the
two divisive factors.

Distance & language
Both going 1st faster

The greatest fault

Asia - the poor
France - isolation
USSR - isolation

2. World obligation

Blowen still

India - e.g. the change.

Less - less - less - branch 1.

2. It is on the secular plane that we must work
for the religious.

These ideas are the basic Christian ideas.

Unity - the great Christian word Paul

Love & Service. Caritas - Ethical

However the secular world, also free of
prejudice for an ideal secular education
a secularized world around!

3. All this fundamental but pre-
vious give it a specific

1. The Christian's first truth

2. The Christian's Christian head

3. The state of community.

4. The sphere in which all
growth.

No ball - political

4. But you look at these inner
fundamental phases - is there
for f. 20.

Parallel of Comy's to
Jesus and the "State"
but the fundamental

"By Their Fruits --

They were cruising along in the South Seas in a
arm sounded that Japanese planes were approaching
battle stations . The planes came over low and the bo
When the danger was past one of the crew came up to h
from the Tucson Indian Training School and asked him
calm and assured under fire while the rest of them wo
invited the other man to come down to his bunk and ho
assurance . When they reached their quarters the Indi
and told the other that the message of that little bo
in time of danger . The other wanted to read it with h
so now there is quite a group who regularly read th
one laughs at them any more.

Another boy from that same school was in the Ala
he might take the place of some of the white boys on
he felt that his faith would enable him to face the da
than they could with their lack of faith .

Wayne Wurtz , whom many of us remember in Young
and who is the son of a Coolidge elder , sent back \$
the benevolences of the church . He said , " I wish t
to the Board of Foreign Missions of our Church , for
work of Foreign Missionaries in the past , down here
I want to have a larger share in this work . " Wayn
seen action in a number of engagements in the Pacific

1. The amazing ^{amazing} change in acceptance
 of the f.m. concepts & ideals
 then - Wierow re. Contra
 Blair, Struato, Warron
Kocher - No change, Bacc. Journals

2. How we see the

1. The unity of the world - of man
 "Cultural" "Cultural"
 Body, to distance.
 Phys. or Economic

2. The true meaning of "war" & "peace"
 race & nationality. Bill & others
 "be separate" On reaction

3. The worth of long man Wade Chiang
 Beans, Warron Warron
 Peter - to man common Warron

4. Christ's leadership.
 Paul. Warron Warron
 Gerald. Warron - Briggs,
 Gaboron

5. Cooperation & independence.

They to help each

Agree - Let the People know

Even Christ pleased in
"Sovereignty" Benj Elliott

3. See need to see

1. The facts - by sermon yesterday
Three among, 4 Transpare

2. The hope
Cause Unity in the world

The Goal & Trust

Yes, yet - Home Nightingale

1. Let's Read Panel - Love

Agenda Cooper & the Joy. Camps.

2. How - by individuals establish themselves. Mark. 16:7

2. Preach by. Light of the world.

2. From Fisher

ASKS WORLD SCOPE FOR 'GOOD NEIGHBOR'

Roosevelt Urges Congress to Act on Cultural Program Suggested by Stettinius

Special to THE NEW YORK TIMES.

WASHINGTON, Feb. 29—A request for authority to broaden the cultural relations activities of the State Department to cover the world, instead of restricting them, as at present, to Latin America, China and a few other countries, in order to meet war and especially post-war problems was made to Congress by President Roosevelt today on the recommendation of Edward R. Stettinius Jr., Acting Secretary of State.

At the same time, the President requested legislative authority to appoint two more assistant secretaries of State, making six such assistants to cope with wartime and post-war problems. Secretary Hull recently stated that this authority would be requested in view of the growing burden of work on the State Department.

Some Limitations Outlined

Mr. Stettinius made clear that the authority requested with respect to cultural relations did not

contemplate expanding the Office of Coordinator of Inter-American Affairs to cover the whole world nor was it proposed to give to Nelson A. Rockefeller, the coordinator, any expanded powers on a world-wide scale.

At present, since some of his functions were drawn back into the State Department through the recent reorganization, Mr. Rockefeller is disseminating information in Latin America, and assisting in public health activities, public safety and other such programs there.

The cultural relations program on a world-wide basis would be under the direction of one agency, but within the State Department. While the authority would cover the war period, Mr. Stettinius indicated that the post-war period was primarily the one under consideration. It was not yet known to what countries this work would be extended.

Post-War Program Involved

At present, it has been carried on in Latin America, China and, to a limited degree, in South Africa, Canada and Switzerland through educative and informational films.

The object would be to permit the development of mutual understanding and cooperation between the United States and the rest of the world.

The program, Mr. Stettinius fur-

ther said, would be of "indefinite benefit, at this time, in laying the groundwork on which the present post-war structure is being erected as well as in meeting the urgent current needs of the period."

The legislation, as proposed by the State Department, would authorize the President to create and maintain, under the direction of the Secretary of State, a cultural and cooperative program with other countries of the world as he may consider just and in furtherance of the purposes of the United States in the present world and peace to follow.

The program, to be carried out along lines already employed in Latin America, would include exchange of educators, scholars, writers and publicists; the establishment of American cultural centers, the maintaining of libraries of United States books and periodicals; sponsorship of radio and other types of cultural programs, and the use of motion pictures in presenting the story of the United States to the rest of the world.

Also involved would be the training of technical experts in American culture and in other fields of interest to foreign countries, as directed by the State Department.

In return, programs of cultural exchange from the foreign countries would be circulated within the United States.

June 5, 1944

MONDAY MORNING

met a farmer who asked him where he was from. When he replied, "Connecticut," the farmer sighed: "Connecticut! Connecticut! I wish I could see Connecticut!" Whereupon Dr. Phelps said, "But we have no mountains like these in Connecticut." The man immediately replied, "Oh, ——— these mountains!" At some time most of us have felt like saying something like that about the ordinary things among which we are forced to spend the major part of our lives. But for all save a mere handful of us, our only chance to live well is to extract joy from ordinary things, to develop our characters, express our personalities, serve our fellow men, and honor God by the way we live ordinary lives.

Albert Edward Wiggam has said: "Thirty billion persons have been born since the dawn of recorded history. Of these only 5,000 ever amounted to much, and of the 5,000 supermortals, less than 200 have been women." If one must be a "supermortal" to "amount to much," the great masses of us are indeed doomed to failure. But one can be great and do a great work in a very small place. Failure to get honorable mention on the pages of history in no way indicates an insignificant or unsuccessful life. Much, if not most, of the basic work of the world takes place behind the scenes, far from the eyes or the ears of the public. Yea, it can be shown that the achievements of Dr. Wiggam's 5,000 supermortals depended, in the last analysis, upon the faithfulness of the 29,999,995,000 mortals who are not supposed to have "amounted to much." Is it greater to have been Edison or his mother, who taught him when his schoolteachers gave him up as a very unpromising prospect? Is it greater to have been Henry Ward Beecher or the little schoolteacher to whom he gave all the credit for his influential ministry? Is it greater to have been George Washington or the privates in his army who stayed on the job until the colonies achieved their freedom? Is it greater to have been a noted musician or the laborers who produced the money without which the musician would have had no leisure time for composing music?

A twelve-year-old school girl in Alabama wrote the following essay on "True Greatness":

"A person can never get True Greatness by trying for it. It is nice to have good clothes, it makes it a lot easier to act decent, but it's a sign of true greatness to act when U have not got them just as good as if U had. Once there was a woman who had done a big washing & hung

The broadcasts. Old Dr. Spaces
Packing for exams. Our road

4. As a friend

This says. Jacob Schiff - "Get broke"
Dean Stanley. "Give us a man young or
old, high or low, on whom we can thoroughly
depend, who will stand firm when others
fail - the friend faithful & true, the ad-
verser honest & fearless, the adversary
just & chivalrous, in such an one there is
a fragment of the Rock of Ages."

5. As a builder -

Montague - "Linden chardwood."

Italy - Eisenhower

Deems - "Boo"

Canadians - Fisherman

Holmes - Warren. Snow storm

Dinner to Hugh Kerr. June 11, 45

- Emma & Mrs. Soc. in England "a few words of disparagement." by presbytery
superfluous for us to speak of the church &
the Pittsburgh Community & his service here
✓ Preachers Alliance

● Bot. of Hugh

1. As a sagacious councillor in the layman
affairs & policy of the church
but "statesman" but.

- Warwick - leader of moderators. D.D. W.R.N.
In situations of difficulty. The Com. of 15.
a sort of Cardinal. "Mr. S. Barlow. by C."
See his robes at the last ceremony

2. As a wise teacher of the ultimate Chd's.

principles.

● Books on Preaching & Sacraments.

● Children's sermons, Jerg. Lewis. "Bing".

This reading.

● No sensationalism. Florn. Webster on

Memorial at Leipzig "In God's presence
no sensations are in place."

3. As a Chd. of the layman horizon.

● Two kinds of Chd's. lesser & larger horizon

Isa. 33:17 "Thine eyes shall see the King
in His beauty. They shall behold a
land of far distance."

Grayland, Ben. Letters
Groahery on Rights
Watterson, Cal. on Ch. W. G.
Walter, Howard Letters from
Wise, For. on Joe Brown
Walt St. Journal. Call & Pidge

John L. G
Walt XVI (1), 26 p.
Latin America
I P. II. 2 f
I Dem. I. 7
Jan. I 3 f

- | | |
|-------------------------------------|-----------------|
| Ruskin on Year | I Dem. I. 7 |
| Stedfastness | Phil. I. 6 |
| Somerset Clarke on Paul | Rom. I. 1 |
| Soul, worth of a. | II Dem. IV. 10 |
| Smith, G. A., on Pella | I Cor. I. 28 |
| Sun, W., on "Faust" | II Cor. IV. 4 |
| Scott, Raymond, Letter from | " |
| Smoking, Staketic on | I J. III. 3. |
| Stanley, Letter of Livingstone | John X. 10 |
| Sampson, Sir Alex. | Psa. XI. 3 |
| Sun, W., Two Political Conventions | Sam. I. 3-8. |
| Sturgeson on Soul's Demand | Judges X. 18 |
| Martha, Blanch Lady, Valaise | Gen. XVI. 13 |
| Stanley on Prayer | II Peter I. 4 |
| Suicide "Ward & Skill" | Luk. XII. 29 ff |
| Sulzer, John | I John V. 4 |
| Sun, W., on Communion | Rom. II. 8 |
| Tesson and Millet | Jud. VI. 14-16 |
| Talbot, S. S. Dinner | John V. 36 |
| Talbot on Brelof | II Cor. XI. 3 |
| Texas, W., from ran from Desolation | I Cor. X. 13 |
| Trevelin, First Soul on | Rom. XI. 12 |
| Thring at Birmingham Opening | Rom. XVI. 19 |
| Talbot on Church | I P. II. 21 |
| Ven dome letter | Jno. I. 41-45 |
| Von Heyd on Christ | John V. 39 |
| Vautier, Isaac, on Prayer | Luke XV III. 1 |

Anders. Fred. Story of Henry, G.	II Tim. IV. 7
Arnold on our Dead - Abn.	Mark I. 1
Muller's Rules for Visiting Friends with Sachem to his Church Club	Mark VIII. 36
Arnold's on James Soldier's God.	I P. II. 21
Nicolaï's Appeal	Mark I. 1
Newman on "World's Benefactors"	Rev. II. 8
Neophytos Lyraud, A.	Mark XXV. 44.
Nietzsche on Christy	I Cor. XII. 31
Osward, Felix	I P. II. 21
Osborne, J. G. in the "Seam"	Mark XVI. 24.
Oswin on Resurrection	Fal. V. 1
	I Cor. XV. 14.
Pro Bono Publico	Rom. I. 4
Parker, Clifford on Joseph	Phil. III. 8 & 10
Palsford, John	II Tim. IV. 10
Pascal. In heart has reasons	Eph. I. 18
" " "	Jas. XX. 24 & f
Patten, Bp. on Sunday Observance	Luk. XIV. 50
Phelps' W. R. Story on Prayer	L. XV III. 1
Remensnyder, Personality & Ideas	Ind. & Order
Ruskin on Wild Oats Eph. VI. 7 & 8	II Peter I. 4
Robinson on Atonement	Ecc. III. 8
Rainy on Christ	Jas. XX. 27
Ruskin on St. Peter's Parables	Rev. II. 20
Randall on Freedom	Fal. V. 1
Rousseau on Christ	II Cor. IV. 6

- Kerport on JB Shaw John VI. 68
- Kipling on nothing uneffaceable II Cor. IV. 4
- Kingsley on thoughts. Phil. I. 6
- Lawrence, Brother Phil. I. 6
- Levingston, Sam, Letter to Son John VI. 68
- Lloyd George after Court Case I K XX. 11
- Lanning " " " "
- Lodge on Reasonableness & Faith I P. II. 15
- Lincoln's Faith Fern. I. 1
- " Letter to R. W. Dwyer I K XV. 1
- Litchy on Christ I P. II. 21
- " Masses" quoted by Miss Scudder Luke XXIII. 23
- Myers - to ambulance man Jas. I. 23
- Nagging on Freedom of Thought Fern. I. 26
- Newley on Opinion vital to Conduct Judges V. 16
- " Masses" " John VI. 68
- Woody on "Second Coming" " XIV. 3
- Morgan J. P. and of - " X. 10
- Maurice on Paul Rom. I. 1
- Martineau John XX. 27
- Macdonald "Empirical Mysticism" Ex. II. 20
- Morris, Caleb " "
- Mather + Judge - Hearts of Eph. I. 18
- Mill, J. S. on Christ II Cor. IV. 6
- Moody, Letter to Old Man to Cede Rom. VI. 16
- Mendenhall - Chas. - Eight Months " "

Fleed.
Fletcher, Chester
Foster. What did it do?

Rom. Xth, 11
II Cor. IV, 4
Phil. III, 8-10

Hughes, Hugh Price,
Hutton on Miracles & Conception
" on Moral Blindness

II S. IV, 10
Isaiah I, 1
II Cor. IV, 4

Hulstaid, "Harry"
Harlow & Armenian Boy

Rom. VII, 22 f
Eph. IV, 13

Husley on Work
Hobbs's Exam. & Cremation

John XVII, 4
John V, 36

Hoffding on Faith & Heart
Harnack on Chr. Religion

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Matt. XXIII, 37

Hawley on Prayer
Hamp. Com. on Religions

I. XV III, 1
Acts XV, 21

Inge on Barren

Isaiah I, 1

Johan Saldern's Code

Isaiah XIV, 50

Jewell's Oriole on "Christianity"

Phil. III, 8-10

Joffens, Carl Charles.

Phil. I, 6

Jones on Habit

John III, 3.

Jennings, W. M.

Isaiah XVI, 24

Jowett on Prayer

I. XV III, 1

Jackson, Somerville

Isaiah V, 41

Joynt on the Dead

Isaiah I, 1

Kebler's Examples.

I. P. II, 21

Kreider, Helen, death

Isaiah I, 1

Drunken Daniel II Dem. V. 7
 Donovan, Edna I Cor. X. 11. 31
 Drummond on Love of God Eph. I. 18
 Dodge, W. Sean Murray on Galat. V. 44
 Darlington and Friends Luk. XII. 29 ff
 Desertions in the Army Luk. XIV. 50

Eliot, Ed. W. G. on George I Cor. II. 2
 Eliot, Pers., on God Mark I. 1
 Ellinwood on Vicarious Salvation " I. 37
 Erasmus, Caution Rom. X. 11. 11

Francis & Gabriel on Good Will Luk. V. 37
 Foss on Presence of God Gal. II. 20
 Fisher John XX. 27
 Freeman, J. A. Letter of John II. 3.
 Norman, Cyrus on David's Death John IX. 1, 2
 " Car. " " John XIV. 27
 Merris's Letters in Zurich I P. II. 21

Gray, Francis on Drink Luk. XII. 29
 Gray on Faith to Pastors I P. II. 15
 Gladstone to his Son Galat. XVI. 24
 Gordon, Charles, to Sister I C. I. 28; John III. 3.
 Green, J. R. - Turkish I J. V. 4
 Grant, A. S., a Letter to I J. II. 3.
 Grant & Griffith on Science Gal. V. 1

Borden, Wm. Glee of	John X, 10
Bowen, George	" XIII, 34
Barnett, "The Sealed Life"	" XIV, 6
Brooks, P. Garrison on his Conversion	Joan V, 20
Bacon & Bonaparte	Matt. XVI, 25
Bath on Q. Religion	" XXIII, 37.
Beyant on Christ	II Peter I, 4
Blair, Hugh	I J. IV, 18; I K. XIX, 11-13
Brigham on Slavery	Luk XII, 29 f
Buddhist Monk Suicide	II Cor. IV, 4

Childs on Drink	Joan I, 2
Church on Kelle's Example	I P. II, 21
Craigton, General's Young	I K. XVI, 11
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Chesterton on "Superficial"	Eph. I, 18
Cook, J. on Coleridge's Book	Eph. III, 17
Channing on "Spiritual Freedom"	Rom. VI, 16
Cairns in Hogg	Acts I, 8

Amiel on Death	I Tim. I. 7
Arnold "	"
Armen of Exeter	Wk. X. 38. II Cor. XIII. 10
Armstrong, S. C.	Rom. XII. 11
Andrew Prayer Book	Ecc. III. 8
Andrew Constitution of P. C.	Isa. V. 20

Bradshaw, Letters of R. C.	Phil. III. 12-14
Brooks, P., on Gambling	I Th. V. 5
Bayly on God.	Wk. I. 1
Bendish on Sorrow	"
Bayly on our Dead	"
Brooks " "	"
Bowman, G. G. on Jesus	"
Brooks, P., on Inevitable Propensities to Sin	Wk. I. 37
Buchnell on the Gospel	Wk. V. 37
Bonar on Prayer	"
Bayly's Lincoln	Wk. X. 38
Brown, John, to Youth. Preacher	Rom. XII. 11
Boydman, Richard, Letters of	I Cor. XV. 14
Boehme, Jacob	Gal. II. 20
Barclay, Robert	Eph. I. 18; " "
Blackie, J. D. on Death - Infidel.	Eph. I. 18
Birrell on Religion	"
Beecher " - as Sinner	"

What Jesus
Does for Me



WHAT JESUS DOES FOR ME

HE shows me the possibility and duty of a man as to his character and his service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me.

He gives me grace and strength to try, at least, things that I know are impossible,

and to attempt, first of all, the things are hardest to be done.

He helps me to refuse to do good which I know that something better can be done.

He helps me to keep on when I have to try though I know I cannot.

He saves me from the fret and killing of pride and vanity, and helps me to cease to worry for the things that make people sick.

He helps me to keep the central things and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle by His life and His resurrection.

He reveals as sin my difference from the ideal I see in Him; He forgives it and deals with it and all that it involves by His cross.

Lastly, I believe that He is Himself the principle of life and that there is another personality in me that would not be there had not been for Him and if it were not for Him today.

Robert E. Sp

Evangelism, Board of National Missions
156 Fifth Avenue, New York 10, N. Y.



To A Home In The Heart Of Things

Prince George Hotel

14 East 28th Street
New York City

GEORGE H. NEWTON, Manager

- ✓ The eternal principle of force & strength p. 83
- In parliamentarianism, its outward form of expression, democracy created a minority of faith after p. 99
- The parliamentary principle of decision by majority, by denying the authority of the person & placing in its stead the number of the crowd in opposition since against the aristocratic basic idea of justice p. 103
- ✓ Political activity [to secure majority consent] is baseless & hateful & a really decent & therefore courageous man. 104. p. 113
- True human democracy consists "of the free choice of a leader with the latter's obligation to take over full responsibility for what he does - does not do" 116
- ✓ Deafman "objective right" 143
- o Nature does not know political frontiers. She first puts the living beings on this globe & watches the free game of energies. She who is strongest in courage & industry secures as her favorite child, the right to be master of existence" p. 174
- ✓ This world will still be subject to the fiercest fights for the sustenance of mankind. In the end only the urge for self preservation will ultimately succeed. Under its pressure is called 'humanity', as the expression for mixture of stupidity, cowardice & an imaginary superior intelligence will result like others under the wrath, seen. Mankind has gone through endless in eternal struggles & it will only perish through eternal force" 178
- ✓ Political frontiers must not keep us away from the freedom & eternal right (?)? Never was a state founded by peaceful economy, but always only by the violence of preserving the species 200
- The peaceful competition of nations, that means a quiet mutual checking, etc. checking peaceful successes 204
- o Only in the eternally regular use of force lies the preliminary condition of success... Only in the struggle of two races of life with each other can the weapon of brute force, used continuously & ruthlessly, bring about a decision in favour of the side it supports. 222, 223
- o All reflections concerning humanity or aesthetic treatise themselves to nations & are excluded 224

"We shall reach our goal," declared Forbels, "when we have the
Ganges to laugh as we destroy, as we smash, whatever was sacred
to us as tradition, as education, as fairness, as human effort."
233.10.16

ently providential," writes Dr. Mackay, "that I dared not say r

The last of Dr. Mackay's five lectures at Puebla was on "Reference for Life," in which he "brought his audience face to face with Jesus Christ, the author of the only saving ethical principle which humanity has ever known. The unusual attitude of audience, which was representative of all classes in the community, from elegantly dressed ladies and gentlemen to workers in the overalls, deeply impressed the Mayor and the platform party. The following morning I was officially received by the town council as a guest of honor and was handed an inscribed parchment remembrance of my visit to Puebla."

Under the leadership of Julio Navarro Monzo there has been developed in Buenos Aires a "Cultural Center for Religious Investigation" where a group of professional people, university students and others have been invited to join in seeking for fuller religious truth. Art, science, philosophy, history, psychology and sociology are all to have place in this program, along with spiritual retreats and meetings for meditation and prayer. This enterprise is backed by the Association for Christian Coöperation, organized recently with Rufus M. Jones as President and Charles J. Ewer as Executive Secretary, and has developed out of the conviction of its supporters that each nation should be encouraged to express its religious life through its own national genius.

During this past summer the Secretary of the Committee on C

daily *O Jornal do Commercio* printed in double columns in large type, a prayer of which the following is a brief extract:

"O God, in the dark and critical hours of humanity, our troubled spirits turn to Thee, who, two thousand years ago didst say 'I am the Way, the Truth, the Life.'

"Civilizations that expect to live without Thee, believing themselves, in their pride, to be immortal, disappear as the centuries roll on, leaving behind them only the magnificent ruins of a Tower of Babel as a monument of their pride.

"They will fall who have built their power on the strength of their armies! They will disappear who have made of science the divinity of their altars! They will also pass away who trust in the gold and silver of their wealthy treasuries! And the happiness of which they dream outside thy law, shall remain for ever as the sphinx in the dumb and melancholic immensity of the desert!

"Lord, come Thou and reign over us. Let it not be a mere sham of reigning like those unbridled soldiers of Pilate who hang about Thy shoulders a purple robe of pompous words or put in Thy hands the ridiculous scepter of a mocked authority or place on Thy brow a crown of thorns but who deny Thy commandments.

"No, no, Lord, reign Thou over us in real truth and in the ample significance of the prayer with which thou didst teach us to invoke the advent of Thy Rule: 'Thy Kingdom come! Thy will be done!' *Jesum Christum, Regem Regum, Venite, Adoremus!*"

1931 ?

COMMITTEE ON COOPERATION IN LATIN AMERICA

problem, we will be able to reach many of the better class people soon."

The new Ambassador from Peru to the United States, Don Manuel de Freyre, evidently represented something of this new spiritual appreciation when he said in a recent address to the Pan American Society: "It goes without saying that business is indeed a very important factor in uniting countries that live far apart. . . . But to join men together does not necessarily mean that they will get on well together. . . . Friendship, gentlemen, stands on a higher plane. . . . It would not be honest to deny that certain barriers between North and South Americans do exist. . . . We should become acquainted with not only our material needs, but our spiritual needs as well. The souls of our nations should come in touch one with another. Externals are quickly seized; the hidden reactions of the mind and heart are more elusive elements."

An important part of the work of the Committee on Coöperation in Latin America is to promote this deep kinship of the soul and at no other time have the officers of the Committee been more active in this work than during the present year.

America which included a declaration of principles, an outline of the proposed constitution and a questionnaire to serve as a basis for the study of conditions bearing on the Federation. They indicated their desire for the coöperation of the Committee on Cooperation financially and spiritually. They proposed another meeting of the Organizing Committee next year in Havana or Mexico City, looking forward to an enlarged meeting at Rio de Janeiro in connection with the World's Sunday School Convention in 1933.

Both the organization of these independent churches and the growth of the movement for a Federation of Latin American Churches emphasize strongly the need of shifting from a mission-centered to a church-centered coöperation.

As a contribution to this subject the Executive Secretary of the Committee has been requested by the National Council of Mexican Churches and the Boards in the United States, to make a survey of the methods that have been used in the administration of funds from North American mission boards toward the development of a self-supporting National Church in Mexico. The purpose of this study is to attempt to compare and evaluate the pol-



AREAS UNCLAIMED FOR CHRIST*—II

BY ROBERT E. SPEER, D.D., New York City

Moderator of the Presbyterian Church in the U. S. A.

The World's Unevangelized Desires

LET us remind ourselves, in the fourth place, of those great longings and desires in the heart of the world where Jesus must be made known. In Frazer's "The Golden Bough," there are many indications of human longing across the ages, so many of which have expressed themselves in forms similar to some that we hold most dear in our Christian faith. In all these expressions of longing and desire in human hearts, we see the groping after that which only Christ can bring, the hunger for the Bread that came down out of heaven from God. As Trench would have said, these are out-reachings toward "the Desire of all Nations," their unconscious desire. What are the non-Christian religions but the attempt to put into language these great longings of the hearts of men? They are questionings. The answers that the non-Christian religions have given have turned those longings back upon themselves or have trampled upon them or deadened the spiritual natures of the men of Asia. As Dr. William Newton Clarke said, they have been an incumbrance on the highest nature of man, so that thousands of men in Asia today are better than their religion. On the other hand where Christianity has gone men are inevitably inferior to their faith. Mr. Gandhi is morally superior to Krishna. But what man is superior to Christ?

* Conclusion of an address delivered at the Student Volunteer Convention, Detroit.

But whatever one's judgment of the answers of the non-Christian religions may be, these answers are slowly dying out of the minds and the hearts of men. It is best expressed in a letter from Dean William Hung of the Yenching University in Northern China, where he says:

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, political fascism, and moral iconoclasm."

Mr. Hung refers to the educated group. The great mass is less affected, but even in the mass a change is coming, and perhaps too fast. We are facing a world where our modern secularistic interpretation of nature is standing

over against the hungry heart of the whole non-Christian world, and is saying to it, "I came not to fulfil, but to destroy." Our call is from One who is standing before that same hungry heart, and saying, "I am come that ye may have Life, Bread of Life, Water of Life. I am come not to destroy but to fulfil."

Churches in Non-Christian Lands

Again think of those great areas of need which call to us out of the heart of our sister Christian churches in the non-Christian world on whom the burden of the unreached world primarily rests. God has many agencies through which He works. He uses many movements and organizations of men and nations and all the forces of life. The State is one of His instruments as truly as the Church. Much of the work of building a righteous and happy world is to be done by Christians in other activities than those of the Church. While the Church must inspire, it is not meant to constitute the economic or political body of organic action. But we must recognize that the fundamental task, which is moral and spiritual, the task of destroying moral and spiritual evil, of grappling with sin, is the task of the Church. The churches abroad covet and claim our larger and not our lesser help. Many times these last few years we have been told that we are not wanted any more in the missionary enterprise in the non-Christian lands, and that the Christian churches themselves desire no more cooperation from us. I venture to say, deliberately, that you cannot cite one responsible or authoritative utterance of that kind from any of the Churches in the

mission field. Whoever has spoken in this way had no commission from any of these churches. We know the hearts of these fellow Christians, and they know our hearts, and they know as well as we that the task is too great both for them and for us combined. So far from feeling adequate to carry out that task themselves, never was there a day when more authentic and appealing calls were coming to Christians of the West to pass across the seas to the help of our fellow Christians and our fellowmen around the world. What St. Paul saw at night, in his vision of the man of Macedonia asking his aid, is nothing to what you and I can hear by daylight from every land today.

I have here, for example, an expression of what the Congregational churches in Japan said to the American Board when several years ago it was proposed that the American Board should reduce its number of foreign missionaries in Japan. This was the authoritative reply of those churches themselves, asking that foreign missionaries stay:

"(a) Because of the great task ahead of us. The task of the evangelization of Japan is one far beyond our power of accomplishment at present, in view of the shortage of our forces. This shortage is emphasized by the duty that devolves upon us of taking the Gospel to great numbers of Koreans, Formosans and Manchurians, who are without our borders.

"(b) For the sake of world progress that will come through the opening of the civilization of the Orient. The importance of this may not be disregarded in considering the establishment of the Kingdom of God in the world. Therefore, the urgent duty of the present lies in the direction of a thorough-going Christianization of Japanese culture, which is central to the culture of the Orient.

"(c) Because of the need of a medium for continuing friendly relations between Japan and America. We believe

that the work of bringing about peace on earth, no less than that of saving individuals, is one of the great tasks imposed upon Christianity, and that the missionary's opportunity in this direction at the present time is especially great."

A little over a year ago, at a conference with the Church of Christ in Japan, the largest Christian body in Japan, this was the last of the resolutions put in our hands to bring back to the Church and the students of America:

"In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teaming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute.

"And there is need, as well, for extensive strengthening of our school staffs by the addition of trained, qualified teachers. The foreign mission era in Japan is not yet drawing to a close and any misconceptions in that regard should be dissipated and the sympathy and the prayers and the active participation of American Christians encouraged to the fullest extent possible."

For South America there is no more representative Christian man on the continent than Erasmo Braga of Brazil. Last January he said to the Foreign Missions Conference of North America: "We are asking the foreign missionary societies to increase the number of missionaries in Latin America, not for help for our churches only, but for the religious needs of the whole Spanish and Portuguese world."

One other word, one of the most persuasive, comes from our friend Dr. K. T. Paul, a brave and independent spirit in India. There is no man more possessed with a right and true national spirit for his people, nor any man more competent to go his own way in representing Christ in India. Here is his statement to the students of the

British Empire with regard to the continued need and desire of the Indian Church for all the help and cooperation they can give:

"Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition, by India, of Christ and willingness to know more about Him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and have laid down their lives, in the daily humdrum of unnoticed service. It is a clarion call to the flower of the British churches to come forth and to serve as He served.

"The mass movements," he goes on, which the Churches of the West established demand still in their care "the lives of some of the best young men and women in the British colleges. It is a nation-building task, needing not only infinite grace and patience but also high and liberal wisdom such as will tax the best intellectual discipline of the British universities."

He proceeds to call for Western educators and says that because missionaries are devolving on the Indian Church their responsibilities it does not follow that therefore the missionaries will no longer be needed. He says:

"Their life and their service are still needed. Missionary responsibility can be discharged only through the human personalities sent out to the field. I do not know of any church in India which can entirely dispense with such a witness . . . We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that you needed us too.

"While we need you, we are not idle. We are thinking and working, too. We have nothing to offer but gratitude and friendship, still, come with your best and your choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with your lives. Come for the love of Jesus Christ."

Unoccupied Areas in Christ

Last of all, let us remind ourselves of great areas that are waiting for you and for me today in Jesus Christ our Lord. The unoccupied fields are not all in Asia and Africa and Latin America:

there are great unoccupied fields in Jesus Christ. A friend has said, in a penetrating analysis of the religious problem that we are facing in our colleges and universities today, that there are two entirely different religions offering themselves to us under the name of Christianity. The one is the religion of a good, dead man, and the other is the religion of a good, living God. As for himself, he said he had lived and he intended to die in what the first religion regarded as the superstition of the Deity of Christ. If our Christianity is simply the religion of a good, dead man, we have all there is of it now and as the years go on it will probably shrivel and contract. It will become less and less of worth to us. There are no new areas still awaiting exploration and experience. But, if our religion, our Christianity, is a faith in a living, Divine Saviour then by the very nature of it there is room after room, range after range of knowledge and experience opening out before us today and forever.

There is need of richer and deeper and ampler conviction. Some say that all that is necessary is "the spirit of Jesus" or "His way of life." Those are mere verbal phrases; they do not mean anything, unless there is a content to them. What is that content and how great is it? Who is this Jesus of whose Spirit we are speaking? What is the content and what are the sanctions of this Way of Life? What is the power by which it can be anything else than a dead metaphor and a hopeless mockery? The moment we ask ourselves the inevitable questions we are driven back on a great summons of belief, of rational and reasoned belief, on an endless quest into the riches of

the thought of God and of the mind of Christ.

There is need for a deeper and a richer experience of what Christianity is. It has become too perfunctory and conventional with us, too respectable, with too many compromises in contacts with a world forever alien and hostile to Christ. Mr. Kagawa said in Japan a year ago:

"What we need is a Christianity which will go to the poor and touch the leper. At present immorality is gaining in Japan faster than Christianity is gaining. The Christian Church both in Japan and America is spoiled by wealth and comfort and lacks courage and sacrifice. And you must lead. Japanese religion and morals and social and political ideals are all dominated by America. We need a great wave of international love and good will and religion as at the outset of Christianity. But where are the leaders? Many who ought to be the leaders are renegades. See the multitude of them in both lands, men who were in the Church and are now out of it or, if still in it, are afraid of reform and change, of warfare against drink and prostitution and all evil, of the struggle for righteousness and justice. The religious and moral forces are too respectable and tame, the Christian Church among them, and it ought to take up its cross and follow Christ. For something must happen. The vice of prostitution will kill us. Economic burdens are growing too heavy to be borne. The farmer problem is greater than labor. They are one-half of the population and 60% of them are on the edge, with the cost of living exceeding all that they can earn. Christianity could save us if only Christianity could be saved."

The Christianity of the New Testament needs to be brought back today into our lives, with the old elemental simplicity of Him who actually touched lepers with His hand and who lived with the poor and told His disciples that they must take up their cross and come after Him.

There is a call to a new and a richer adventure in consecration. Last week a tablet was unveiled in New York to the memory of Dr.

John Williams, who was killed in Nanking last March by the lawless elements in the Southern army. He died without arms or defense, with a smile on his face and the same love in his heart that had made him one of the dearest of all of China's friends. On the tablet there is his name and the date of his martyr's death, and beneath are the words:

"Servant of Christ and of China. It is enough for the disciple that he be as his Master."

Is that enough for us today? How unlike our Master we are, how unlike Him in His beauty and His tenderness, His purity and His obedience; how unlike Him in that great love that led Him to lay down His life on the cross for the world.

The days of the possibility of adventurous exploration in far regions are not gone. The frontier

of a new world is not far away. It is not the frontier of a new year of time alone, but the frontier of a new life of love and fidelity and sacrifice, a life that shall set forth, from this day, to fill up the sufferings of Christ, that in the days of this new world of opportunity and need shall give itself, all there is of itself, all that Christ can put into it, to the attempt now to complete what Jesus Christ by His life and His death and His resurrection began.

Speak, Lord, for Thy servants are listening. Here in the hush and the quiet of this moment we wait for Thee. Make us aware how near Thou art to us. Help us to hear Thy voice speaking to us. Help us now. Give us grace and strength to take these lives of ours and lay them in Thy hands that Thou mayest make them pure, that Thou mayest make them strong, that Thou mayest use them to finish the work which Thou didst begin and to bring in at last the new heaven and the new earth wherein dwelleth righteousness.

THE CHURCH IN THE WORLD

BY BISHOP WILLIAM F. MCDOWELL, of the Methodist Episcopal Church

I SUPPOSE we always need to make special effort to keep our best purposes to the front and our noblest spirit in control. The Church of Jesus Christ constantly tends to enlarge the number of its interests and activities; to add new rooms to the house in which it lives. It constantly tends to increase the number of altogether useful things to which it is devoted. All the more reason why it should give special care to the preservation of its supreme purpose and to make sure that it never allows its dominant note to become secondary or feeble. The Church of Jesus Christ is the primary organization for carrying forward in the world the saving purpose and passion of Jesus Christ for the world, and its largest duty is constantly to give Him a saved and saving Church. We may do a thousand useful things, but unless we are doing that, we are not at the true center of our lives. It is doubtful whether just now Jesus Christ has a saving Church in any full, large measure anywhere.

Moreover, the Church of Christ needs to be constantly making the modern world spiritual and moral. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing and moralizing of the modern world is our plain task. For the achievement of this we must "light fires in cold and unlit places" where men and women dwell. We are not set to save old phrases or new, old forms or new, but in a real, modern, large and living way to save a living world for the Eternal Christ and His purpose. What we are doing is not good enough for Him. Our fathers did not do it well enough before us, and we are not doing it well enough now. We must come anew into creative fellowship with the living Christ that we may render to Him a kind of service that He deserves in this day of grace.

THE CROSSROADS CHURCH AT THE CROSSROADS

BY REV. JAY S. STOWELL, Philadelphia, Pa.

Director of Publicity, Board of Home Missions and Church Extension, Methodist Episcopal Church

IN A sense probably never before true, the 100,000 Protestant rural churches of America are at the turning of the ways. They are being tested as never before by rural conditions unique in our history. All of the difficulties which affect rural life in general are theirs, and they have a few peculiar problems of their own thrown in for good measure.

The American rural church is a unique institution. It is a product of the frontier, and as such it has played a most important part in our national history. If it is to continue to do so it must adapt itself to radically new conditions. For the first time in our national life we face frankly the question as to whether the open country church is to continue to exist at all, and if so, under what conditions.

The question at issue is not whether religion will remain in or disappear from our rural areas. Rural dwellers are still going to believe in some kind of a God, and they are going to adopt some sort of a religious interpretation of life. Rural people everywhere and in all ages have done that. The question relates rather to the future of organized religion in rural America. Is the church at the crossroads doomed, like the little red schoolhouse, and, if so, have we anything to put in its place to do, in terms adequate to the needs of the present generation, the thing which it did in the past?

The answer to this riddle has not yet been made clear. For-

unately, in seeking a solution, we have, as a result of surveys begun by the Interchurch World Movement, and later carried on by the Institute of Religious and Social Research, and of many other independent studies made in recent years, more comprehensive data upon the status of the rural church than have before been available. Upon some matters we are no longer obliged to guess, but even this mass of data must be used with caution, as most of it has been assembled under categories handed down from the past, and one thing is becoming increasingly clear, namely, that the old categories are inadequate. Unless we can interpret the present situation in new terms made necessary by new conditions in rural life, we shall still be baffled, regardless of the amount of data we assemble.

The open country church of the past was at times a rather crude affair. Its buildings were often cheap and unsightly, its equipment meager, and its leadership poorly trained, but with all its limitations it dominated the religious, social, and, to a large extent, the intellectual life of its time. Its theology and its interpretation of life were accepted even by the sinners of the community who transgressed its moral precepts.

The actual influence of the rural church today is an unknown quantity. We still lack sufficient facts for measuring it. There are indications, however, that it is waning. We have sometimes talked

MANIFESTO ON CHURCH AND MISSION CO-OPERATION

The following manifesto to be transmitted to the cooperating Older Churches of the West was adopted by the Second General Assembly of the Church of Christ in China, which met at Canton, October 25 to November 8, 1930:

The General Assembly has given considerable time and earnest thought to the question of the relationship which should subsist between the Church of Christ in China and the cooperating Missions, and wishes to place on record the following statement regarding the attitude of the General Assembly to this vitally important subject.

We desire first of all to take the opportunity of expressing again our deep sense of gratitude to the Older Churches of the West for the help, both spiritual and material, which has been afforded by them to the work in China. By the sending of splendid men and women as missionaries, by financial aid, and above all by the sympathetic love that has been shown in their interest in and prayer for the work in China, they have earned our sincere and lasting gratitude. For these and other gracious acts we are deeply thankful first to God and then to our brethren in Christ in the western lands.

We are conscious that our gratitude can best be shown by our definite endeavor to develop as speedily as possible the spirit of stewardship and self-support in the Church in China. We are glad to report that about twenty-five percent of our organized churches are self-supporting. But we realize that this percentage should be increased as rapidly as possible.

You in the West are informed as to the present political disturbances in China, and the resulting

economic depression. These represent great obstacles to be overcome, if our desire for the increase in self-support is to be gained. You also have heard of the difficulties which the spread of communistic ideas, the organization of the anti-Christian movement and the like, have created for our Church. These are all matters in which we beseech your full sympathy, as we know they have excited your concern. It is because of these difficulties and hindrances that the General Assembly wishes to make clear its position with regard to the relationship of the Church of Christ in China and the Missions which are cooperating with it.

On the one hand we feel it necessary to reaffirm our conviction that it is a matter of the greatest importance for the Church in China to adopt a definite church-centric policy. By that we mean that the Chinese church consciousness has developed to the point of desiring the responsibility for administering its own affairs, and for conducting and directing the various activities which aim at the evangelization of the people of China.

The General Assembly rejoices that members of the Church, both Chinese and the foreign missionaries associated with it, are of one mind in applying this principle in the actual conduct of the affairs and work of the Church. We fully recognize the fact that the churches connected with the Church of Christ in China are not equally developed, and so it is difficult to secure uniformity in the application of this principle. A considerable time must elapse before our high ideal can be realized, and much wisdom and patience will be required in the prosecution of this great task. We must, however, emphasize the fact that this church-centric ideal includes most definitely the idea of continued cooperation between the Church in China and the various missionary organizations from the West. In this sense it is not to be interpreted as an entirely independent movement of the Church.

The General Assembly further wishes to make clear our position with regard to our relations with

the Missions that are associated with us. We definitely stand for cooperation between the Church and the Missions. The Church of Christ in China is a body that desires the Church and the Mission to work together as we face the common problems that are confronting the Christian Movement in China. We wish to give every opportunity to our missionary friends and to devise means whereby their greatest contribution can be made as they seek to serve the cause of Christ in connection with our Church. We therefore wish to state positively that the services of missionaries from the Older Churches of the West are both greatly needed and ardently desired. We wish to go one step further by saying that the need for missionaries today is even greater than before. In the past, missionary work was primarily in behalf of the non-Christian people in China. Several hundred million of our people are still unreached by the Gospel of Christ. These millions must still present as great an appeal as ever to the stronger Older Churches of the West. They present to our young Church our greatest opportunity and responsibility for service.

The need for missionary help is now intensified by the fact that the young Church, which is still in its early stages of development, is beginning to undertake its rightful and proper responsibilities. Being still in its childhood, our Church can be greatly helped by the wisdom, experience and religious background of our missionary friends from abroad. In considering the present development of the work in China, we feel that all types of missionaries are still necessary, whether they be regular missionaries who come to China for life service or special workers who come for a particular phase of the work in China for a limited time.

However, we wish to emphasize particularly two qualifications for missionaries in the days to come: (1) they should possess the spirit of cooperation with their fellow workers in the Church, willing to share with them the tasks that they have before them, and (2) they should come with warm evangelistic fervor, no matter in what capacity they seek to serve Christ

in connection with the Church in China, whether evangelistic, educational, medical, social or administrative. While they need to have all the technical qualifications befitting the high calling of a missionary, we regard these two points as of special importance, without which their work cannot yield the largest measure of result.

We ask for your prayers and continued cooperation to the end that with the blessing of the Great Head of the Church, our efforts to deepen the spiritual life of the Christians and to win the fealty of the unevangelized masses of our people to Christ as their Lord and Saviour, will be most fruitful.

C. Y. CHENG,
Moderator.

A. R. KEPLER,
General Secretary.

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The Younger Churches Salute You



LAKEVILLE, CONNECTICUT

1931

A Lakeville Message

WE, the undersigned representatives of the younger churches in the various Mission fields, now attending the Conference on Policy and Methods of the Board of Foreign Missions of the Presbyterian Church in the United States of America, wish to make the following statement:

(1) We wish to express our heartfelt gratitude first to God, and then to the Presbyterian Church in America, for the Christian message of love which has been brought to our lands by its missionaries.

(2) We further wish to express our deep sense of appreciation of the Christian fellowship we have enjoyed at the Conference held at Lakeville, Connecticut, June 20th to 30th, 1931. Such an experience will linger in our memory with pleasantness and thankfulness for many days to come.

(3) While no small measure of success in the propagation of the Christian Faith has already been attained, the work must still be regarded as in its early stages of development. There is still a great need for missionaries imbued with the spirit of Christ to come over and help us.

(4) We hope it will be recognized that the relationship between the older and younger churches should essentially be a spiritual one. Closer cooperation between the two is, in our judgment, very essential especially at the present juncture. As we face the present serious and challenging world situation, we feel more keenly than ever before our dependence upon God and upon each other.

(5) We wish to re-affirm our conviction in the urgency and importance of the church-centric rather than mission-centric principle as stated at the Jerusalem Meeting of 1928. We urge that it be translated into actual practice as soon and as far as practicable. However, we do recognize the fact that the churches in the various fields, and even the various forms of work in the same field, may not be equally developed, therefore no uniform application of the principle could or should be made. But at the same time, it is not too soon to begin to consider the work in the mission fields in terms of this fundamental principle.

(6) In the light of the development of the work today, a reconsideration of the use of funds from the older churches for the work in the younger is called for. As a general principle, subsidization of local churches is to be avoided as far as possible. Definite steps should also be taken to help the subsidized churches now in existence to speedily become self-supporting.

(7) The main purpose of our emphasizing the need of closer cooperation between the older and younger churches is to clear the way for the gigantic task that is before us in the Christianization of the millions of people to whom the love of God as revealed in Jesus Christ is still unknown. In undertaking such a task, the consolidation of all the Christian forces is indeed vital and necessary.

(8) While the younger churches are still in their early stages of development, while differences in environment, tradition, religious background and experience do exist, yet we realize more and more the essential oneness of our task which demands a common mind and common effort in introducing Christ to men and men to Christ.

That a mighty spiritual revival in America, and among God's people everywhere, in a forward missionary movement that will revitalize and regenerate human lives is the most sincere desire and prayer of

Your fellow servants of Jesus Christ,

Stephan Khoobyer isau pava
Leonardo O'Dia

H. K. Chang 張學恭

Gasamo Branga

Kumetaro Sasao 笹尾榮太郎

In Chyoon Kim 金仁俊

S. Talibuddin سید تالیب الدین

N. K. Mukerjee 8.6.01
(N. K. MUKERJEE)

C. Y. Chung 謝靜中



Representatives shown in picture on front page:

Standing, left to right: Rev. Leonardo Dia, Pastor Church at Albay, Philippine Islands; Rev. Stephan Kyoobyar, Pastor at Tabyiz, Persia; Rev. S. N. Talib-ud-Din, Professor, Theological Seminary, Sabarapur, India; Rev. Erasmo Braga, D.D., Representative in Brazil of The Committee on Cooperation in Latin America; Rev. Chang Hsueh Gung, Member Faculty North China Theological Seminary; Rev. In Choou Kim, Pastor, Korean Church, Pyongyang, Chosen.

Sitting, left to right: Rai Babadu N. K. Mukerji, Elder in Katra Church, Allahabad, and secretary, North India Book and Tract Society; Rev. Kumetaro Sasao, Ph.D., Dean, College Dept., Meiji Gakuin, Tokyo, Japan; Rev. Cheng Ching-yi, Moderator General Assembly, Church of Christ in China.

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The Indomitable Curie

Condensed from "Crucibles"

Bernard Jaffe

Author of "Outposts of Science"

ON May 20, 1921, a frail woman dressed in black stood in the White House before a distinguished group of onlookers. The President of the United States was speaking: "It has been your fortune to accomplish an immortal work for humanity," he said, and presented to her a small phial of radium, the gift of American women.

For that thimbleful of glistening salt, 500 men equipped with every scientific aid had struggled for a year with a 500-ton mountain of ore, and \$100,000 had been spent. Yet, almost 25 years before, this woman, Marie Sklowdoska Curie, with but one assistant, her husband Pierre, had accomplished the same miracle, had produced radium, in an abandoned old shed in Paris, with meager equipment and little or no funds. She had pushed back the frontiers of chemical knowledge, and had made one of the most magnificent discoveries in the memory of man.

It was in her cousin's laboratory in her native city of Warsaw that Marie Sklowdoska first began mixing chemicals. She was a solemn, motherless girl then, loving her father, a professor of mathemat-

ics and physics, passionately, and her oppressed country, Poland, hardly less. At 17, conditions forced her to become a governess in a Russian family. Her rebellious patriotism flared high. She joined one of the secret groups of young Poles who had vowed to overthrow the hated Russians, and was so fearless in her revolutionary activities that in a few years she was forced to leave Poland.

So in 1891, a young exile of 24, she arrived in Paris. A garret room was all she could afford, and her meals were often only bread and chocolate. But she did not mind. Her ardor by then had turned from politics to chemistry. At a time when science was a closed field for women, she had begun to dream of a career in it. She matriculated at the Sorbonne, though it meant washing laboratory bottles and taking care of a furnace to meet expenses.

For three years she worked uneventfully. Until one day she met Pierre Curie, "a tall young man with auburn hair," who had graduated from the Sorbonne and was doing electrical research. Instantly Marie Sklowdoska liked him, and he, amazed at the learn-

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didn't much comfort me. That beautiful Alsatian, alone in the dark, and somewhere near, a tiger that could silence him with one blow!

"I went to bed, but I couldn't sleep. I thought of all sorts of queer things and through them all I saw that dog: great, brown eyes, wrinkled nose, big paws warm and friendly against my leg. I began to reason. I hadn't a dog on the place. Binji might be a sheep-killer, but here there were *no sheep* to kill! Why shouldn't I *keep him*?

"It's strange how quickly a man can change his ideas. Until now I had wanted to trap that tiger. Now I hoped I *badn't* trapped him! Call it sentiment; call it Binji's wet muzzle on my knee in the car, his eagerness in the boat, the look in his eyes as he lay at my feet — or call it plain dog-consciousness. I routed out my boy: 'Come on! We're going to get the dog out of that trap!' We covered that half mile on a dead run. You'll understand if you've ever had a dog.

"As we neared the trap there was no sound; to me that meant the tiger had got him. Then I heard a low whine — the whine I imagine babies make when left alone. Then ahead I saw Binji, his black nose through the bars of the cage, his eyes shining straight into the torch's beam, and that gray-white tail wagging

friendship and confidence, as if to say: 'Well, we've played *this* game long enough — let's try another!' Untied, he came bounding out. He didn't jump on me. He just came running up, eager, his tail swishing and his red tongue hanging out. 'Come on,' I said, 'we're going home, Binji!' He ran down the trail just as he had come up it, frisking, investigating, now far ahead, now close up, just under my feet, sniffing and pure dog.

"Suddenly something happened — so quickly and so close that I couldn't even get the torch up — a dusky, rushing movement in the dark. I saw two spears of ivory gleaming, coming straight toward me — cruel, sharp as needles! I had stumbled on a wild boar protecting a sow with a litter. Two hundred pounds of fierce animal dynamite about to gore me! There was no getting my rifle up. It was all so quick — so sudden. And then a gray streak sprang from the black. I heard the boar grunt with the impact. I saw two gleaming tusks disappear in the dark. And then I heard Binji's cry of pain, followed by his low, savage growl — his sheep-growl!

"I shot the boar," said Johnson slowly. "And I found Binji — both those tusks through his breast, but with his great, white teeth firm and fast in the boar's throat."

ing of this girl with the light blue eyes and blond hair, was captivated and could not hide it. Their courtship was short, and in July, 1895, they were married. Marie continued with her studies, and Pierre took up his new duties as professor of physics at the *École Municipale*.

And then, Marie Curie's lucky day dawned. It dawned because an important accident happened in the laboratory of Professor Henri Antoine Becquerel. By chance Becquerel had left a piece of uranium ore upon a photographic plate in his dark-room. Later he noticed that in this completely darkened room the plate had been changed under the spot on which the ore was placed. He could not understand it. He deliberately tried the experiment with other ores containing uranium. In every case a spot was left on the plate, and he found that the intensity of effect was directly proportional to the amount of uranium in each ore. Pitchblende seemed much more powerful than even its uranium content could account for. He inferred that "there must be an unknown element with power greater than uranium to affect photographic plate."

Becquerel had watched Marie Curie in the laboratory, had recognized in her a trained and gifted experimenter. He presented the problem to her. She talked it over

with Pierre. Her enthusiasm captivated him. Both were working on other problems, but both dropped their work to join in the great adventure of tracking down the powerful, unknown element in pitchblende.

The Curies had no money to undertake the search — they borrowed some. They wrote the Austrian Government which owned the pitchblende mines, and soon, from Joachimsthal, came the gift of a ton of sandy ore. Those were hectic days. The Curies worked incessantly. They boiled and cooked their mound of dirt, filtered and separated its impurities. When the poison gases threatened to stifle them under the leaky roof of their shed, Marie Curie herself lifted large vats of liquid out into the yard. For hours at a time she stood beside the boiling pots, stirring the thick liquids with an iron rod almost as large as herself. Often, while Pierre worked at some chemical operation, she prepared hasty meals which they ate as they continued their task. "We lived in a preoccupation as complete as a dream," she remembered years later. "It was in that miserable shed that we passed the happiest years of our life."

She caught pneumonia, and it was months before she returned to her cauldrons. Then, in September, 1897, a daughter was born, and the child was but a week

old when Marie Curie walked into that workshop again. Pierre's widowed father, a retired doctor, came to help care for the baby, Irene.

By now the pitchblende had dwindled to 100 pounds. Another year of heroic work. Again Marie Curie was ill. Pierre was ready to give up, but not she. When almost two years of constant work were done, they had extracted a small amount of bismuth salts which showed the presence of a very active element, about 300 times as potent as uranium. From this salt Marie Curie isolated a substance resembling nickel. She subjected it to every known test, and in July, 1898, announced the discovery of a hitherto unknown element which she named "polonium" in honor of her beloved country.

Others might have been satisfied with this discovery. But not the Curies. They kept working with portions of that ton of pitchblende until it was boiled down to amounts small enough to fit into test tubes. This fraction of chemicals appeared to possess properties much stronger than even polonium. Marie Curie looked at this residue of two years' tedious extractions. It was a tiny amount; she must be more than careful now. She examined every drop of solution that came trickling through the filter, every grain of solid that clung to the filter

paper. Not an iota of the precious stuff must escape her. She and Pierre plodded on, and when one night they walked into the shed and "saw on all sides the feebly luminous silhouettes of the bottles containing their product, like earthly stars," they knew that they were near their goal.

Bottle after bottle, crystallizing dish after crystallizing dish, was cleaned until not a speck of dust was left to contaminate the last product of their extractions. Marie Curie did the cleaning. And at last Marie Curie was the first to gaze upon a few crystals of salt of another new element — *radium*. It was the end of that long trail under the abandoned old shed.

But still there was no public announcement. Pierre was made professor of physics at the Sorbonne, and Marie Curie was put in charge of physics lectures at the Higher Normal School for Girls at Sèvres. She taught, helped care for Irene, even made little dresses for her, and went on studying the queer new element, radium. Only after five more years did she present her complete work on radioactivity, as she named the effects produced by polonium, radium, uranium, and similar elements. She presented it as a thesis for the degree of doctor of science, and the examining committee of distinguished scientists unanimously admitted that her thesis was the greatest single

polonium almost where he had left off. When she had finished only a few still doubted her individual greatness.

But even in her triumph Marie Curie still set herself new tasks. The element radium must be isolated, free and uncombined with any other element. Once again she lived in her laboratory, refusing all social engagements. Until finally, in 1910, she completed her crowning achievement. Before her eyes lay the elusive radium itself—white globules that tarnished in the air. Here was a brilliant piece of work performed by Marie Curie without Pierre beside her. Her detractors were forever silenced, and for this work she received the Nobel Prize a second time, the only scientist ever so honored.

So, quietly, Mme. Curie worked on. During the war she emerged from her laboratory to train 150 girls as radiological operators, Irene among them. She learned to drive a car, and transported instruments for hospitals, loading the heavy pieces of apparatus herself. Then, the Radium Institute of the University of Paris having been completed and she made its Director, she withdrew into a little Institute room on the rue Pierre Curie, and there worked feverishly through the rest of the war on the extraction of radium.

Peace brought her "a great joy" in the freeing of her beloved Poland, and she knew an equal joy when, in 1929, she was again invited to America to receive a second gift of radium, this time for Poland which had none. She came gladly, in spite of doctors' objections. Her spirit was indomitable, and for another four years yet she was to carry on her researches with the potent salt of her creation.

On July 4, 1934, Marie Curie died for humanity. The Curie Laboratory of the University of Paris stands today as her monument. Her slow, familiar step is no longer heard in its halls. But her daughter Irene is there, walking in the footsteps of the immortal Marie. Together with her husband Jean Frédéric Joliot, whom Irene had met in the laboratory even as Marie had met Pierre, they are continuing the work on radium. This second generation of Curies upon whom the mantle of the first has fallen are opening up still other rooms in that mansion of radioactivity first uncovered to the world by Marie. Two years ago the Jolios made a startling discovery. They produced radioactivity in non-radioactive elements, and thus brought science a step nearer to the understanding of the architecture of the atom.



contribution of any doctor's thesis in the history of science.

Now the news was made public. A strange new element had been discovered whose salts shone in the dark and were continuously emitting heat 250,000 times as great as that produced by burning an equal weight of coal. It was the most potent poison known. Next to the skin it produced painful sores. Pierre knew this. His fingers were almost paralyzed from its effects. Its presence sterilized seeds, healed surface cancers, killed microbes, colored diamonds, and penetrated solids.

The world marveled. Overnight the Curies became world famous. Tourists invaded their lecture rooms. Newsmongers pursued them into their home. All sorts of stories came back of this strange couple — Pierre the reticent, dreamy philosopher, and Marie the sad-faced mother who sewed, cooked, and told stories to her little girl. The Curies complained, but they could not escape. Honors were showered upon them, many of which they refused, protesting that they would rather have laboratories than decorations.

Within a few months the Nobel Prize was awarded them, to be shared with Becquerel. But this money was soon gone to pay debts incurred by the experiments. There was still a financial struggle. They could easily have patented their discovery, made fab-

ulous profits. But they refused. Every crystal of radium salt they wrenched from mountains of rock was turned over to hospitals without charge.

Irene was now seven, and another baby came — Eve Denise. The Curie cup of happiness was filled. But not for long. In April, 1906, Pierre Curie was hit by a cab and instantly killed. The blow almost struck Marie Curie down. She mourned silently, terribly. It seemed she would never be able to resume her work. But, within a few weeks, she was back in her laboratory, more silent than ever, consecrating the rest of her life to her husband's memory.

France asked her to take over his chair of physics, although no woman had ever before held a professorship at the Sorbonne. Graybeards muttered, but to her first lecture in the great Sorbonne amphitheater came statesmen and scientists, the President of France, the King and Queen of Portugal. "On the stroke of three an insignificant little black-robed woman stepped in through a side door, and the brilliant throng rose with a thrill of homage and respect. The little figure was visibly distressed and raised a trembling hand." Then she spoke, her voice musical and low, her French with but a slight Polish accent, and she held her listeners spellbound. Not a word of her tragedy. She continued Pierre's last lecture on

polonium almost where he had left off. When she had finished only a few still doubted her individual greatness.

But even in her triumph Marie Curie still set herself new tasks. The element radium must be isolated, free and uncombined with any other element. Once again she lived in her laboratory, refusing all social engagements. Until finally, in 1910, she completed her crowning achievement. Before her eyes lay the elusive radium itself—white globules that tarnished in the air. Here was a brilliant piece of work performed by Marie Curie without Pierre beside her. Her detractors were forever silenced, and for this work she received the Nobel Prize a second time, the only scientist ever so honored.

So, quietly, Mme. Curie worked on. During the war she emerged from her laboratory to train 150 girls as radiological operators, Irene among them. She learned to drive a car, and transported instruments for hospitals, loading the heavy pieces of apparatus herself. Then, the Radium Institute of the University of Paris having been completed and she made its Director, she withdrew into a little Institute room on the rue Pierre Curie, and there worked feverishly through the rest of the war on the extraction of radium.

Peace brought her "a great joy" in the freeing of her beloved Poland, and she knew an equal joy when, in 1929, she was again invited to America to receive a second gift of radium, this time for Poland which had none. She came gladly, in spite of doctors' objections. Her spirit was indomitable, and for another four years yet she was to carry on her researches with the potent salt of her creation.

On July 4, 1934, Marie Curie died for humanity. The Curie Laboratory of the University of Paris stands today as her monument. Her slow, familiar step is no longer heard in its halls. But her daughter Irene is there, walking in the footsteps of the immortal Marie. Together with her husband Jean Frédéric Joliot, whom Irene had met in the laboratory even as Marie had met Pierre, they are continuing the work on radium. This second generation of Curies upon whom the mantle of the first has fallen are opening up still other rooms in that mansion of radioactivity first uncovered to the world by Marie. Two years ago the Jolios made a startling discovery. They produced radioactivity in non-radioactive elements, and thus brought science a step nearer to the understanding of the architecture of the atom.



The Future of American Youth

THE WORLD TODAY is on the threshold of a mass civilization—language understood by all; schools and libraries for all; music sung by all; automobiles for all; scenic treasures shared by all; electric power for all; games played by all; beautiful homes for all; science in the service of all; security for all.

The mere enumeration of these areas of widening opportunity in mass civilization suggests the call for a new leadership and new forms of service. What people most need is a greater self-respect, a higher aspiration, a more discriminating sense of values, and a will to self-discipline. The discipline of ignorance, drudgery, and circumstance must yield to high purpose, to careful planning, to skilful performance, to abiding idealism, to that sustained personal cultivation which fills the whole life with the true, the good, and the beautiful.

In attempting to foresee the future of American youth it would be a mistake to think in the limited terms of today's confusion and weakness. The world has faced confusion and disaster before and we can see now that salvation lay in refusing to accept them. People moved on because they wanted something better, and because they had the ambition and the courage to plan and labor.

The development of our free public schools illustrates this point. The greatest educational revival in American history began during a year of panic and depression. In 1837 when Horace Mann came onto the scene, the schools were poor and ineffective—buildings wretched, teachers untrained, terms short, curriculums stupid, public support pitiful. Others had been disheartened by the task but Horace Mann saw that people needed good schools. That vision created not only a position for himself but it has created a task for millions of young people in the improvement of their own lives, and it has created a vocation for millions of our best young men and women who have served as teachers during the years since Horace Mann carried his idealism and his vision to the citizens of a continent.

This power to arouse the people to a new sense of their own worth—a power which was strong in Franklin and Washington, in Mary Lyon, in Horace Mann, and in Susan B. Anthony—is needed today.

The future of youth is in their own

hands. Needs are everywhere. Each need is an opportunity. It can be turned into employment for someone who will meet that need. The young people who are willing to set high standards in their own lives and to give leadership to others will be the first to find themselves. Their power will grow with use. This new leadership is needed in every vocation and area of life. Teachers and others who work with young people can perform no greater service than to guide them to a fuller understanding of their own gifts and to help them to visualize the needs which exist around them.

A few points are fundamental:

[1] Personal excellence and attractiveness are important as a foundation for employment of any kind.

[2] Acquaintances and friendships play a large part in obtaining employment. Everyone should learn to make and keep worthy friends.

[3] Unemployment must be taken up largely by expansion in services such as teaching, health, recreation, and the fine arts, rather than in material production where science is reducing the labor factor.

[4] Those individuals will be surest of employment who develop the power to create new types of work by persistent planning combined with the power to lead others to cooperate in worthy new undertakings.

[5] This is an age of high specialization requiring the individual who takes up a special line to be almost perfect in it. For example, the airplane mechanic must guarantee the perfect operation of every airplane he sends into the skies or run the risk of causing death.

[6] Occupations that seem to be overcrowded are not really so, especially on their higher levels and there is almost no occupation where exceptional excellence and skill will not win a place.

[7] The individual, particularly during his early years, should attach more importance to his personal growth on the job than to the wages received.

[8] Parasitic employments—such as liquor, gambling, unwholesome recreation—destroy character and lead to eventual unhappiness no matter how much money they may yield for a time.

[9] The individual who does not find employment can turn that fact, regardless of age, into an asset by using it to build up his knowledge and skill. Schooling today should end only with satisfactory employment.

[10] Both young men and women on taking up employment should work out a savings program which will later help in the establishment of a home.

[11] The quality of one's life is more important than any particular occupation or place of residence. Everyone should seek to live where he can be his best and can do most for his family. A low income in a worthy community may mean much more than a high income in a locality where family life would be seriously handicapped.

[12] In both life and work a positive, happy, and hopeful attitude is a most important factor in achievement.

The United States Census divides occupations into 10 groups. Those employed in 1930 in these occupations in round numbers were:

Manufacturing and mechanical industries, over 14 million
Agriculture, over 10 million
Trade, over 6 million
Domestic and personal service, nearly 5 million
Clerical occupations, 4 million
Transportation, nearly 4 million
Professional services, 3¼ million
Extraction of minerals, nearly a million
Public services, nearly a million
Forestry and fishing, quarter of a million.

These can be subdivided into literally thousands of special jobs. In the end everyone who does not wish to depend upon the uncertainties of chance must decide what use he will make of himself, what preparation he will make for his career, and how he will go about getting started. There are great opportunities today in almost every worthy walk of life. Let youth consider a few of the more important occupations having in mind especially the factors of pioneering and leadership.

Consider teaching. Education is expanding and must expand, for people need light. There is no oversupply of really cultivated teachers who know how to awaken and guide youth and there never will be. Literally thousands of school executives are on the lookout for teachers or assistants who can develop effectively important new lines of work—people who are flexible and resourceful. Often jobs go unfilled for years because no one can be found who has fully prepared himself for that particular work.

The free public library movement calls for young people who have sufficient faith in the miracle of reading to go out and awaken communities which are literally starved for intellectual life but have never been brought to see it. Were it possible to find thousands of men and

women who would make themselves masters of the library arts and who at the same time would develop the capacity to arouse communities to want and pay for libraries, a whole new field of inspiring employment would open up.

Or take politics. This word has been degraded thru its association with corruption and special privilege but it is really a noble word and in a democracy politics is the duty and privilege of every citizen. The experts report that there are 182,439 political units in the United States. That is too many and the number will be reduced by the movement for government by fewer and better men, but there will always be opportunities in the United States for tens of thousands of able politicians in the best sense. Sit in with any committee that is working for civic betterment in a city, in a state, or in the nation, and you will hear a discussion of the men in the legislature, a patient canvass searching for leadership, searching for men of integrity, ability, and courage who are willing to take the trouble to make themselves masters of some civic problem and to give a leadership toward its solution. A single generation of highminded men and women could lift politics to one of the noblest and most appreciated callings.

Or take the civil service. The functions of government are expanding and will expand. They call for the highest types of clerical and executive service in nation, state, and locality. A Commission of Inquiry on Public Service Personnel has recently made a report urging thoro training for public service. An endowment has been set up for a Graduate School of Public Administration at Harvard University.

There are plenty of people who can pass civil service examinations but there are not enough people who have made a special study of government and its needs, who can take the lead in civil service reform, who can demand public employment on the basis of merit, who can take a government position with a determination to cut red tape, to drive out corruption and favoritism, and to maintain the highest standards of public service.

Or take journalism. The world is suffering just now from an epidemic of absentee-owned, chain-managed, advertising-dominated newspapers. Editorial and reportorial service on such papers is often one of the most degrading of employments. But a new journalism is being born today. It is free from advertising or at least refuses to traffic with dishonest advertising. It is dedicated to

community service and inspired by high ideals. The very growth of parasitic journalism calls for a new type devoted to the public good. There is hardly a state or a city in the nation today where an editor who had dedicated his life to community well-being, and who knew how to put his influence back of home life, religious awakening, school and library expansion, efficient government, and decent recreation, would not be welcomed and supported. These are not easy standards to meet but they are within the reach of average young men and women who are willing to make sufficient preparation.

Or take the arts of leisure. Here is a whole new field of the most delightful, inspiring employment—delightful because it is associated with the freer and more spontaneous aspect of human life. Are you willing to leave the management of leisure to people who degrade life for the sake of profit? Or do you believe that the play life, which is but another name for the art life, "should be organized either as a public service or as a wholesome and honorable private enterprise? Some day it will be so organized.

A hundred thousand recreation directors working under boards of education in cooperation with the schools and adult organizations would give an entirely new tone to our national life.

Outside of the professions there are countless opportunities for leadership. *Take the building arts and industries.* The home is the fundamental institution of civilized beings and the house is its temple. Here are occupations by the hundreds appealing to every sort of gift and skill ranging from the broad vision and organizing genius of the man who plans whole regions to the precise skills of workers in wood and metal.

People who ought to know say that here is a field that is understaffed, that our building mechanics are fast reaching the age of retirement, that immigration restrictions have shut out craftsmen who formerly came from other countries, that young people have been overlooking this field for less wholesome white-collar occupations.

Here again there is need not only for skills but for that broader development of personality and imagination which can help to interpret need and to meet the aspiration of the consumer. The teaching of homemaking today is creating a demand for an entirely new quality in housing. Most real estate men have gone into housing to make money with no real preparation. Yet housing, like teaching, is an occupation calling for the most

thoro preparation. Where are the pioneers who will give to consumers this new kind of housing service?

Or take agriculture. There will be great opportunities in the field of agriculture for people who can operate farms and at the same time give leadership in the growth of the cooperative movement, wherein people associate themselves together in groups for mutual service and helpfulness. The cooperative movement has already gone far, including 60 million members of 200,000 cooperative societies in 40 countries.

Or take automobile care. Our 26 million automobiles are underserved. They are works of art but most of them are not kept clean. They are valuable pieces of property but the great cities do not provide parking. They are fine mechanisms but the care of these mechanisms is too often a matter of chance. A genius for organizing automobile service so that the owner would have complete, thoroly dependable service at low cost could provide jobs for hundreds of thousands and save the owners enough to pay the bill.

Or take home service. As standards in living and human relations are improved, employment about the home has many attractions. Proper organization, preparation, and certification could dignify and lift the quality of this service into an occupation that might employ millions. It has the advantage of lending itself easily to parttime employment for women who could not afford to be away from their own homes for fulltime occupations.

But perhaps youth will say, "Where is one to get these higher types of preparation for the new jobs that a higher standard of living demands?" The answer is another question: "Where have pioneers always gotten their training?" Where did Benjamin Franklin get his training? Where did Horace Mann get his? Where did Lindbergh get his? In each case there was selfdiscipline, a lively imagination, and the courage to lead out.

That courage of the pioneer is what America needs now. The future of American youth depends on the willingness of today's leadership to awaken and arouse youth. It is not resources we lack, either material or human. It is the will to be and the will to lead. Let the youth who aspires to a great future for himself and his country prepare himself in the spirit of Abraham Lincoln and of Benjamin Franklin and his day will come. The weaklings who cannot meet the higher standard will fall by the way but real leadership will make its place.—
Joy Elmer Morgan.

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A Source Of News Material For
Editors Of Lutheran Periodicals

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NUMBER

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GODLESS PROPAGANDA PREPARES A NEW GENERAL ATTACK

The godless movement which is being conducted from Moscow is preparing a new attack against the Christian Church in all the world, even against all religions in general. The climax of these preparations is to be reached in the World Conference of the Godless and Free Thinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937. The preliminary work is being conducted by a committee of twenty-nine members of which Jaroslowski, the leader of godless propaganda is the chairman. It is expected that 1,600 representatives from forty-six countries will attend this congress of the godless. The determination with which the conflict is to be undertaken is indicated by the order of business. Moreover it is becoming clear that the godless movement with its headquarters in Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal. The organization of a world propaganda against religion is projected; the godless internationale is to be organized more rigidly under the leadership of the Society of the Godless in Soviet Russia. For the effective execution of these new projects which are being outlined an international propaganda fund against religion is to be founded.

Directly related with the preparations to make a new general attack, it is planned to erect a powerful radio station which shall serve atheistic propaganda exclusively. According to an announcement this new radio station shall have sufficient power to be heard at the greatest distances. Obviously the idea is not only to enlighten the people of different lands, as the Soviet leader contends, but also to give support to certain strategic centers of bolshevistic atheistic propaganda as for instance in Madrid, Prague, Mexico, India and China and other countries in order to carry on the fight against religion with a unified front. Arrangements have already been made for the provisions of funds and the construction of the station is to be begun soon. This station which is to be opened next year will send out its messages in many different languages of the world. The Soviet Government has not only recognized the plan but is giving its support.

The determination to destroy the Church which lies back of these plans has been given expression by Dimitroff, the Bulgarian communist, and the leader of the Komintern in the preface of a propaganda pamphlet of the godless which has been distributed in an edition of one million in the Soviet Union. Said he, "There is no difference among religions for the class conscious proletariat, every religion especially the Christian religions are the worst enemies of communism and must therefore be completely destroyed. It is not enough in the fight against religion to give illuminating talks or write books, weapons must be used against religions also; for the Church is preparing to renew its fight against the Soviet power and also world communism. It is sometimes charged that we have destroyed the Churches and monasteries, such charges dare not affect a communist. It is not a question of a few destroyed Churches if the world is to be made communistic. On the ruins of the old world, communism will build true socialism." Russia offers the best picture

of what may be expected if this propaganda is allowed to become a reality. According to a report of the Commissariat of the interior, there were 14,000 Churches closed in 1935. Proceedings were taken by the G.P.U. against 3,687 ministers which resulted in the death sentence for twenty-nine of them. A large number of them have been committed to concentration camps in Salowki and in Siberia.

In a certain city on the Volga there are only five Churches available for a population of 830,000. A Lutheran Church has been closed three years after the death of its pastor, because permission to secure a minister could not be obtained. The tax burdens on ministers and Churches are constantly being increased. If the taxes cannot be paid the Church buildings are confiscated. By 1937, according to expert opinion one-sixth of the globe will scarcely have a Church that is worthy of the name. Fifty million members of this Church have had to sever their relationship with the Church because of the pressure of godless propaganda. Twenty-five million school children are to be trained in atheism by the Society of the Godless. The Soviet Republic is being flooded with atheistic literature, but religious literature has practically disappeared. Bibles cannot be printed or distributed.

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PAVLOV THE MECHANIST. '36

Like TOLSTOY, PAVLOV lived the life of an individualist. Czars might come and go, bourgeois might be mowed down like grass in the public squares, the heavens themselves might cave, but he kept on experimenting with his dogs, rats and monkeys. When an assistant explained that the revolution had stopped all street vehicles and made him late, PAVLOV grumbled: "That is no excuse."

For all his political conservatism, PAVLOV was as much a revolutionist in the laboratory as were LENIN, TROTSKY and STALIN in public affairs. And perhaps more dangerous. For this physiologist — psychologist he never pretended to be—sought to dethrone not a Czar but the soul. Man a machine, a lump of matter composed of atoms like those in any brick—the conception may not have been new, but it acquired strength through his tests. Dogs displaying all the symptoms of hunger at a mere signal after preliminary association of bell-ringing with the display of food—the experiment is now a classic of science. Electrical contrivances which can be trained to like or dislike, to remember and forget, and even to thread mazes, carry the theory of conditioned reflexes into engineering. Protest as we may that a machine cannot be conscious of itself or of its surroundings or perceive truth and beauty, the fact remains that PAVLOV conquered a new sphere for exact science and for the first time subjected some phases of voluntary behavior to scientific law. "Mind, soul, matter—all are one," was his summary.

The search for cause and effect, the striving to reduce everything to law and order, the explanation of the universe and of matter in terms of the machine—all this PAVLOV carried over from KELVIN, MAXWELL and HELMHOLTZ. But in physics, causality, machines, law and order have disappeared. SCHROEDINGER even regards them as infantile concepts—as infantile as KEPLER'S hypothesis that angels push the planets around the sun.

So we have the anomaly of PAVLOV and his school proclaiming the unity of life, mind and matter and treating man's immortal soul as a mechanical effect, while the mathematical physicists insist that there is no machine anywhere, that there is room for the spirit in the cosmos and that life is essentially unknowable. On the one hand, the cocksureness that gave us the electromagnetic theory, the now abandoned ether, radio, a thousand conquests of matter and energy; on the other, a deep humility that places the theories of the mechanists only a little higher than primitive superstitious beliefs in spirits. NEWTON had to come with his laws of gravitation before we could have EINSTEIN. So PAVLOV is probably the great pioneer who blazed a trail for the genius destined to reconcile matter and mind.

Jan 5, '36

'ETERNAL MYSTERY' IS SEEN BY EINSTEIN

He Declares Building Up Concept of the Universe Is Like Solving a Word Puzzle.

CALLS RULES NECESSARY

Scientist Writes 11,000-Word Paper as Apology for Silence at Franklin Institute.

Special to THE NEW YORK TIMES.

PHILADELPHIA, March 4.—“The eternal mystery of the world is its comprehensibility,” Albert Einstein states in an 11,000-word article on “Physics and Reality” in the current number of The Journal of the Franklin Institute, published today.

The article outlines the development of the concept of reality in physics from the Greeks through Newton to present-day concepts of the relativity and quantum theories, ending with Einstein's latest efforts to bridge the chasm between the last two, which separate the definite universe of the stars from the equally infinite universe of the atom.

The paper is Einstein's apology for his famous “unspoken speech,” which he failed to deliver last May at the presentation to him of the Franklin Medal of the Franklin Institute. At that time he disappointed a large gathering of scientists who had come to hear him by informing them at the last minute that he could not address them because “he had nothing to say.”

The information was delivered to the audience through the chairman, who told them that Dr. Einstein “had waited until the last minute for an inspiration which had not come.”

Talks on “Comprehensibility.”

“In speaking here concerning ‘comprehensibility,’” Dr. Einstein states in the article, “the expression is used in its most modest sense.

“It implies: the production of some sort of order among sense impressions, this order being produced by the creation of general concepts, relations between these concepts, and by relations between the concepts and sense experience, these relations being determined in any possible manner.

“It is in this sense that the world of our sense experiences is comprehensible. It is one of the great realizations of Emanuel Kant that the setting up of a real external world would be senseless without this comprehensibility. The fact that it is comprehensible is a miracle.

“That the totality of our sense experience is such that by means of thinking it can be put in order is a fact which leaves us in awe but which we shall never understand.

“In my opinion,” Dr. Einstein adds, “nothing can be said concerning the manner in which the concepts are to be made and connected and how we are to coordinate them to the experiences. In guiding us in the creation of such an order of sense experience success in the result is alone the determining factor.

“All that is necessary is the statement of a set of rules, since without such rules the acquisition of knowledge in the desired sense would be impossible.

Likened to Rules of Game.

“One may compare these rules with the rules of a game in which, while the rules themselves are arbitrary, it is their rigidity alone which makes the game possible. However, the fixation will never be final. It will have validity only for a special field of application.

“The connection of the elementary concepts of every-day thinking with complexes of sense experience can only be comprehended intuitively, and it is unadaptable to scientifically logical fixation. The totality of these connections is the only thing which differentiates the great building which is science from a logical but empty scheme of concepts.

“The aim of science is, on the one hand, a comprehension, as complete as possible, of the connection between the sense experiences in their totality, and, on the other hand, the accomplishment of

this aim by the use of a minimum of primary concepts and relations, seeking, as far as possible, logical unity in the world picture.”

The scientist in his efforts to build up his concept of the physical universe, Einstein states, can “freely choose fundamental concepts and fundamental relations” which are the axioms of his world picture.

Says Successes Aid Faith.

“The liberty of choice of these axioms, however, is of a special kind,” Einstein declares. “It is not in any way similar to the liberty of a writer of fiction. Rather, it is similar to that of a man engaged in solving a well-designed word puzzle.

“He may, it is true, propose any word as the solution; but, there is only one word which really solves the puzzle in all its forms. It is an outcome of faith that nature, as it is perceived by our five senses, is the character of such a well-formulated puzzle. The successes reaped up to now by science do, it is true, give a certain encouragement for this faith.

“In spite of the fact,” Einstein continues, “that, today, we know positively that classical mechanics falls as a foundation dominating all physics, it still occupies the center of all our thinking in physics.

“The reason for this lies in the fact that, regardless of important progress reached since the time of Newton, we have not yet arrived at a new foundation in physics concerning which we may be certain that the whole complexity of investigated phenomena, and of partial theoretical systems of a successful kind, could be deduced logically from it.”

The development of physical theory, Einstein points out, consisted of steps “in the direction of constructive speculation, each of which has increased the distance between the foundation of the theory and what can be experienced by means of our five senses.”

Some Theorists Held in Error.

“We now realize, with special clarity,” he states, “how much in error are those theorists who believe that theory comes inductively from experience. Even the great Newton could not free himself from this error, as he said ‘hypotheses non fingo’ (I make no hypotheses).

“Physics constitutes a logical system of thought which is in a state of evolution, whose basis cannot be obtained through distillation by any inductive method from the experiences lived through, but can only be attained by free invention.

“The justification (truth content) of the system rests in the proof of usefulness of the resulting theorems on the basis of sense experiences, where the relations of the latter to the former can only be comprehended intuitively.

“Evolution is going on in the direction of increasing simplicity of the logical basis. In order further to approach this goal, we must make up our mind to accept the fact that the logical basis departs more and more from the facts of experience and that the path of our thought from the fundamental basis to these resulting theorems, which correlate with sense experiences, becomes continually harder and longer.”

In the concluding parts of his paper Einstein gives his reasons why, in his opinion, the quantum theory does not seem likely to be able to produce “a usable foundation for physics.”

“One becomes involved in contradiction,” he states, “if one tries to consider the theoretical quantum description as a complete description of the individual physical system or happening.

“On the other hand, up to the present time, the relativity field theory is unable to give an explanation of the molecular structure of matter and of quantum phenomena. It has been shown, however, that the conviction to the effect that the field theory is unable to give, by its methods, a solution of these problems, rests upon prejudice.”

Einstein here reiterates his challenge to modern theoretical physicists who maintain that quantum phenomena demonstrate that forces within the atom are not subject to cause and effect.

“Is there really any physicist,” he asks, “who believes that we shall never get any inside view of these important alterations in the single systems (atoms), in their structure and their causal connections, and this regardless of the fact that these single happenings have been brought so close to us, thanks to the marvelous inventions of the Wilson cloud chamber and the Geiger counter?”

“To believe this is logically possible without contradiction. But, it is so very contrary to my scientific instinct that I cannot forego the search for a more complete conception.”

WASHINGTON, March 20.—Mass power of more than 2,250,000 young men and women was thrown behind the "American Youth Act" as the Senate Committee on Education and Labor today held hearings on this bill which proposes to pay wages and living expenses to 5,000,000 unemployed young persons and needy students at a cost of \$3,500,000,000 to the United States Government.

Delegates from youth societies in many parts of the country crowded the committee room and applauded the witnesses testifying for the bill recently introduced by two liberals, Senator Benson of Minnesota and Representative Amble of Wisconsin. A vivid cross-section of American youth was present, representing varying creeds and colors.

William Wattenberg of New York, one of the witnesses for the bill, set the cost at \$3,515,410,000, but Kenneth Holland of the American Youth Commission, who criticized the measure, said the total could amount to from \$14,000,000,000 to \$20,000,000,000 if the age limits were extended.

Present Efforts Scored

Strong dissatisfaction with the National Youth Administration, the government's effort to cope with the youth problem, was expressed by some witnesses.

Francis J. Gorman of the United Textile Workers and Professor Charles A. Beard, the historian, were among the twoscore witnesses backing the bill. Mr. Gorman asserted that the young men and women were being used "as a bludgeon" to defeat conditions for which trade unions had fought. Dr. Beard said the "tragic figures of 5,000,000 to 8,000,000 young people between 16 and 25 wholly unoccupied are a frightful challenge."

Gilbert Green of New York, secretary of the Young Communists, declared there was a "surging wave of anger and resentment" among modern youth who demanded a new social order like that of Soviet Russia to govern this country.

No great sympathy was shown by the committeemen toward the \$3,500,000,000 scheme, and there is general belief that it will repose in the committee for a considerable period, even if eventually reported out at this session of Congress.

Minimum Weekly Wage

Under the measure the Secretary of Labor and Commissioner of Education are told to establish immediately a system of vocational training and employment "on public enterprises," to pay prevailing wages, but not less than \$15 weekly plus \$3 for each dependent, to youths between the ages of 16 and 25. Further, full payments of fees, plus weekly living expenses, must be paid to needy high school and vocational training students, and the compensation exclusive of fees must not be below \$15 monthly.

The act provides for the necessary Treasury appropriation, but it adds:

"Further taxation necessary to provide funds for the purposes of this act shall be levied on inheri-

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PIONEER MISSIONARIES ARE HONORED AT FETE

Roosevelt Sends Message to Whitman-Spalding Affair at Rushville, N. Y.

Special to THE NEW YORK TIMES.

RUSHVILLE, N. Y., June 4.—A message from President Roosevelt recognizing the importance of the Whitman-Spalding Oregon Trail centennial celebration featured the opening of the fête here today.

The greetings from the White House were read to an audience of more than 500 persons, seated on benches on the lawn of Congregational Church, called locally the "Marcus Whitman Church" by the Rev. Marshal L. Scott of Prattsburg, general chairman of the observance.

East and West have joined hands in honoring Dr. Marcus Whitman and the Rev. Henry H. Spalding and their wives, who pioneered in the establishment of Christian missions among the Indians of that territory and were the first missionaries to the Northwest over the Oregon Trail.

Mrs. Mary Case Harrison of Penn Yan, direct descendant of Augustus, eldest brother of Dr. Whitman, extended greetings. The program was opened by the Rev. Walter H. Rollins, New York City, superintendent of the New York Congregational Conference.

"Of all the names of our pioneers, none shines brighter than that of Marcus Whitman," said the Rev. Rockwell Harmon Potter, dean of the Hartford School of Theology and president of the American Board of Commissioners for Foreign Missions.

"Such pioneers come from quiet homes and refined atmosphere in towns like these, not from the mad-cap cities," asserted the next speaker, the Rev. Joseph A. Vance of Detroit, Moderator of the 1935 General Assembly of the Presbyterian Church.

Tribute to "their unconquerable faith in God," was paid by the Rev. U. L. Mackey, New York City, Moderator of the New York Synod.

Bringing the greetings of the Empire State, Dr. Alexander C. Flick, Albany, State historian, who also represented 2,000 members of the New York State Historical Society, declared "it was far more important that the Whitmans and Spaldings spread the boundaries of the spiritual empire than the national empire."

James - March 20, '36

BOYS AND GIRLS BACK BILL FOR AID TO YOUTH

NYA Is Criticized at Senate Hearing on the Amle- Benson Measure.

WASHINGTON, March 19 (AP).—Boys and girls in their teens appealed today to the Senate Education and Labor Subcommittee for passage of the Amle-Benson bill providing jobs for youths and aid for students.

About 150 came from various youth organizations in Philadelphia, many from New York, Michigan and other places to pack a large committee room as their spokesmen advocated enactment of the bill.

The bill would set up the American Youth Act, distinguished from the present National Youth Administration, which most of the witnesses said provided too little for them and serves largely to set an example to industry to lower wages for youth.

The bill would provide vocational

training and employment on public projects for those between 16 and 25 years at wages not less than \$15 a week and \$3 additional for each dependent.

For those in high school, \$15 a month minimum would be provided, while \$25 a month would be allowed for college students.

Francis Benson of New York, a member of the executive committee of the National Student Federation, called the Civilian Conservation Corps "tragically inadequate" and a "dangerous provision because of the army relationship."

Benson said that the NYA had "set the cue for employers to drive down wages to youth." He estimated that 5,000,000 to 8,000,000 youths were without employment or educational opportunities.

Jack Curofsky of New York said he worked for \$18 a week to support himself, his parents and others in the family and had been forced to "work longer hours since the end of NRA let the barriers down." Now, he said, he works 55 to 60 hours a week.

Harry Berger, from a New York community center, said no openings now were available for youths even under the NYA because, he explained, it had terminated its offering of jobs last November.

"To my Beloved Wife:

"Life has been a struggle for some weeks now on this return journey from the Pole - so much so that I have not been able to keep my diary going. To-day may be the last effort. Birdie and I are going to try and reach the Depot 11 miles north of us and return to this tent where Captain Scott is lying with a frozen foot... I shall simply fall and go to sleep in the snow, and I have your little book with me in my breast-pocket

"Don't be unhappy - all is for the best. We are playing a good part in a great scheme arranged by God himself, and all is well I am only sorry I couldn't have seen your loving letters, and Mother's and Dad's and the Smiths', and all the happy news I had hoped to see - but all these things are easily seen later, I expect. . . . God be with you - my love is as living for you as ever.

"I would like to have written to Mother and Dad and all at home, but it has been impossible. We will all meet after death, and death has no terrors. . . . We have done what we thought was best My own dear wife, good-bye for the present. . . . I do not cease to pray for you, - to the very last"

"To my Most Beloved Wife:

"God be with you in your trouble, dear, when I have gone. I have written another short letter to you

"I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have both loved Him with all our lives. All is well

"We have struggled to the end and we have nothing to regret. Our whole journey record is clean, and Scott's diary gives the account The Barrier has beaten us - though we got to the Pole.

"My beloved wife, these are small things, life itself is a small thing to me now, but my love for you is for ever and a part of our love for God. . . . I do not cease to pray for you and to desire that you may be filled with the knowledge of His will. (Later) God knows I am sorry to be the cause of sorrow to any one in the world, but every one must die and at every death there must be some sorrow. . . . All the things I had hoped to do with you after this Expedition are as nothing now, but there are greater things for us to do in the world to come. . . . My only regret is leaving you to struggle through your life alone, but I may be coming to you by a quicker way. I feel so happy now in having got time to write to you. One of my notes will surely reach you. . . . Dad's little compass and Mother's little comb and looking-glass are in my pocket. Your little testament and prayer book will be in my hand or in my breast pocket when the end comes. All is well - - - - -

The End

From "Edward Wilson of the Antarctic" pp. 293-294

To strain the sand to find a man to guide. 1912

My Dinner
Feb. 18. 37

4,000 YOUNG FOLK TO SEE PRESIDENT

1,100 Going From Here Tonight
on 'Pilgrimage' to Capital
to Back Youth Act

CHURCH GROUPS INCLUDED

College Organizations, Unions
and Settlement Houses Also—
Roosevelt Talk on Program

Eleven hundred young people from New York City will form one-fourth of a national assembly of about 4,000 American Youth Congress members who will converge on Washington to urge passage of the American Youth Act upon President Roosevelt and Congress during a four-day "pilgrimage" lasting from tomorrow to Monday.

William W. Hinckley, president of the congress, said that 350 members were to depart by buses tonight for Washington, leaving the headquarters of the congress, 55 West Forty-second Street, at 9:30 o'clock. Another bus contingent of 600 will leave at 8 P. M. tomorrow. Earlier tomorrow night 150 will leave on a special train.

Petitions to the President

Petitions urging his support of the Youth Act will be presented to President Roosevelt. The bill is sponsored in the Senate by Ernest Lundeen, Farmer-Labor Senator from Minnesota, and in the House by two Democrats, Maury Maverick of Texas and H. Jerry Voorhis of California.

The provisions of the American Youth Act, drafted by the American Youth Congress, a national affiliation of youth groups, calls for an appropriation of \$500,000,000, Mr. Hinckley explained. The money would be spent on a system of public works projects—hospitals, flood control, slum clearance and school construction—with employment open to those job-seekers between the ages of 16 and 25 who are unable to find work in private industry.

The bill also proposes establishment of Federal scholarships and vocational guidance commissions.

Churches Are Represented

Representatives of churches, settlement houses, trade unions and colleges will be included in the official delegation to Washington. Several Y. M. C. A. and Y. M. H. A. groups will send "unofficial observers," according to Mr. Hinckley.

The following churches will be represented: the Irving Square Presbyterian Church of Brooklyn, the Abyssinian Baptist Church, the St. James Presbyterian Church, the Central Jewish Institute, the Judson Memorial Church and the Community Church.

Among the settlement houses sending delegates are the Henry Street, the Madison, the Union and the Lenox Hill.

Some of the trade unions sending delegates include: Joint Board of the Dress and Waist Makers Union, Locals 10, 22, 60 and 89; Millinery Blockers Union, Local 42; Building Service Employees International Union, Local 171; International Association of Machinists, Locals 1,548 and 1,550, and Teachers Union, Local 5.

Representatives from the student councils and extracurricular organizations of the following schools will represent their groups in Washington, according to Mr. Hinckley: Columbia University, Barnard College, City College, Hunter College and Sarah Lawrence College.

President Roosevelt will address the delegates on Saturday morning, it was announced.

The Spirit in Man. Job. xxxii. 8. I Cor. II. 11

- Richter's speech on Germany & America.
- Our retention of ideas born & discarded in Germany. Hegel.

Three great changes in thought

1. Man & his spirit above the machine Stewart
Paulos & Carol Pascal. "Man the Lord." 34, 43.

2. Persons now too much above ideal even.

Helm. Bak. Kussakini. Della. Stein

Also - leaders above laws.

3. Fall in open of knowledge. Kelvin

See all this truth but in three men who represent the forces which create our new world.

Faraday - electricity

Pasteur - bacteriology - Curie & radium

Wilson - admirals & captivities.

Rees. Simpson & Thompson

In talk today about no opportunity - has all

illustration no logic valid.

But Wilson & Scott & Modeste not all

W. J. Boone

Carroll, Doguchi, S. Rosa Kragforden

Plenty of opportunity

In friendship

In social & moral service, to. Great. Ho
men in the black chain at 156

In education. Bennett's success

In spiritual realm. Carroll, Sternberg

In being man John Schetty

In Christ

Riddle, H. D. Tom Criticism on

In economic cooperation

Carroll
Boone
Doguchi
John Tom
Kragforden

Three false assumptions

1. That they had established the spirit for the 5 years
2. That books are beyond a living
3. That the quality is an average

MRS. BELMONT SEES MANY 'FRONTIERS'

Education, Science, Medicine
and Industry Still Need to
Advance, She Declares.

STRESSES SOCIAL SERVICE

She Receives an Honorary De-
gree at a Special Convocation
of Moravian College.

August 1936
Special to THE NEW YORK TIMES.

BETHLEHEM, Pa., May 23.—
"Let us conquer our frontiers" was
the theme of Mrs. August Belmont
of New York in an address made
this morning at a special convoca-
tion of the Moravian Seminary and
College for Women held in the
Central Moravian Church.

To Mrs. Belmont was awarded
the degree of Doctor of Letters,

and to Bruce Carey, director of the
Bethlehem Bach Choir, the degree
of Doctor of Music. The degrees
were conferred by the Rev. Dr. E.
J. Heath, president of the college.

"Shame on those people who say
that we have no more frontiers to
conquer," said Mrs. Belmont.
"When we think of the vast, un-
cultivated lands which this country
has, we know that physical fron-
tiers exist.

"But what is more important is
the existence of frontiers in fields
of education, science, medicine and
industry. It was only seventy-five
years ago that Florence Nightingale
founded the first organized nursing
service for women. Now public
health nursing has become an im-
portant factor in the public life to
which thousands of women are de-
voting their lives—and thousands
more are needed to advance the
frontiers of this profession.

"The war and the depression have
intensified our interest in social
welfare and social agencies. It is
important that more highly trained
women be found to advance the
frontiers of social service.

"The new frontier of music and
drama lies in its presentation by
trained artists to appreciative au-
diences who have also been trained
to participate in programs as intel-
ligent listeners. Bethlehem with its
traditions of good music should

send out n
music acro
heights.

"It is th
provide sk
cially train
will act as
service in

The conv
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Seminary
historical
re-enacted
events at
founding
showed th
Seminary,
for girls es
into a mod

Heads Wo

Harriet
was reinst
as presiden
Club at th
the season
vania. Sp
V. Simkho
wich Hous
and Mrs. C
passenger
maiden voy

"I was sorry to hear of John Schultz's death, a splendid influence at Princeton. He never knew what club he belonged to or who his associates were, but he had social grace. He did not care what his marks were, but because bad marks kept getting in the way of all he stood for effort and character. He might have been stirred by John to the goal, but in neither of which was he lacking volubly. It was not to John's heart, but only when a victory was more than its best to cross the line first. He encouraged a crew which won by less than it could have, and he encouraged a crew which had failed but done well. He wrote a little statement of his ideas, partly to encourage me, but he thought I understood what he was driving at. He had a mistaken idea about my literary ability. I don't know of any of his comment to Mother when I told him about his comment to a single sculler who was dismissed from the dock. Grabbing a megaphone, John was heard in Trenton, 'Don't be so indegoshdar about it. I'll learn more about John's early history and his ideas justice.'"

1934.

American Youth Act

This is the first draft of the American Youth Act, a bill sponsored by the American Youth Congress as an adequate supplement to the National Youth Administration. Suggestions that will make this program more effective are invited. We particularly urge youth to have a part in its final formulation.

AMERICAN YOUTH CONGRESS

22 East 17th Street

New York City

"The American Youth Act," a Bill

to provide under the terms of the Executive Order of June 26, 1935, establishing a National Youth Administration pursuant to the authority vested in the President by the Emergency Relief Appropriations Act of 1935 (Public Resolution No. 11—74th Congress) for vocational training and regular employment on public enterprises of unemployed youth between the ages of 16 and 25; to provide for full educational opportunities and vocational training for high school, college and post-graduate students, and for other purposes.

Be it enacted by the Senate and the House of Representatives of the United State of America in Congress assembled, that this act shall be known by the title, "The American Youth Act."

Section 2. All works projects authorized under the terms of this Act and the aforementioned Executive Order shall be projects actually beneficial to the community such as but not limited to the building, maintenance and operation of community centers of culture and recreation, libraries, playgrounds, public gymnasia and swimming pools, public health centers, adequate school facilities, public camp sites, and public rest shelters; and that no works projects so authorized shall be of a military character or under the jurisdiction of the Departments of War or Navy, or designed to subsidize any private profit-making enterprise.

Section 3. The Secretary of Labor and the Commissioner of Education are hereby authorized and directed to provide for the immediate establishment of a system of vocational training and regular employment on public enterprises for the purpose of providing regular wages for youth between the ages of 16 and 25, unemployed through no fault of their own. These regular wages shall be equal to the prevailing rate of wages for the work performed, as determined by the local central labor union or trades council or other representative body of organized labor, or in cases where none exists, the average local wages for such work, but it shall in no case be less than \$15 per week plus \$3 for each dependent.

Section 4. This Act shall be administered and controlled, and the minimum compensation and conditions of work shall be adjusted by the Youth Employment Commissions. These commissions will also determine eligibility for benefits under this Act on the principles herein provided. In all administrative boards set up under this Act and the aforesaid Executive

Order, not less than one-third of the membership shall consist of the elected representatives of youth organizations, allocated in proportion to the actual membership of such organizations within the jurisdiction, not less than one-third shall consist of the representatives of organized labor, similarly apportioned, and the remainder shall consist of representatives of local social service, education or consumers' organizations. The minimum compensation guaranteed by the terms of this Act shall be increased in conformity with the rise in the cost of living.

Section 5. The Secretary of Labor and the Commissioner of Education are hereby further authorized and directed to provide for full payments of fees plus the average weekly living expense of needy students in high schools and vocational schools, provided that such compensation, exclusive of all fees shall in no cases be less than \$15 per month. These payments shall become effective upon entrance into high school or vocational school and shall be made throughout the entire year.

Section 6. The Secretary of Labor and the Commissioner of Education are hereby further authorized and directed to provide for the immediate establishment of a system of regular employment on college projects for the purposes of providing regular wages for needy undergraduate and graduate students in colleges. These projects shall be of academic nature in accordance with the educational purposes of the institutions of higher learning. Those regular wages shall be equal to the prevailing rate of wages for the work performed, determined in the same manner as under the terms of Section 3 and/or by the local Youth Employment Commission; but shall in no case be less than \$25 per month. Employment on those projects shall be provided upon entrance into college and shall be continued throughout the entire year.

Section 7. The benefits of all sections of this Act shall be extended to all youth without discrimination because of nativity, sex, race, color, religious or political opinion or affiliation. No youth shall be disqualified from enjoying the benefits of this Act because of past or present participation in strikes or refusal to work in place of strikers, or at a less than average or local trade union wages, or under unsafe or unsanitary conditions or where hours are longer than prevailing union standards of a particular trade or locality or at an unreasonable distance from home, or at apprenticeship employment where work equal to that of adults or other young workers equal wages are not received.

Section 8. There is hereby authorized to be appropriated out of any funds in the Treasury no otherwise appropriated sums as may be necessary for the purposes herein enumerated. Further taxation necessary to provide funds for the purposes of this Act shall be levied on inheritances, gifts, and individual and corporation incomes of \$5000 a year or over.

This American Youth Act was drawn up and is being sponsored by the American Youth Congress which is composed of 860 organizations representing 1,500,000 American youth. It is the product of the American Youth Congress but it belongs to the youth of America wherever they assemble, whether it be on the farm, in the factory, trade union, church, Y's, school, professional, fraternal, language or social groups. Your organization is cordially invited to fill out the blank below and mail your endorsement to the American Youth Congress.

The Youth Congress movement, realizing that young people do not constitute a separate social force, but knowing that youth has special problems of its own that must be acted upon, was set up in August 1934, at New York University, New York City. It is an attempt to unite the youth of America on some common problems for the common good of all. It does not endorse any political party, creed or group and is non-sectarian in all its activities.

For more copies of this American Youth Act or additional information concerning affiliation to the American Youth Congress, you are requested to write the National Council of the American Youth Congress at 22 East 17th Street, New York City.

Endorsement Blank

I (We) hereby
Name of Organization

endorse the American Youth Act sponsored by the American Youth Congress.

.....
Secretary of Organization or name

.....
City

.....
Address

.....
Number of members

.....
Place of meeting

I (We) want more information about the American Youth Congress.

Yes .. No

THE BUICK MAGAZINE for September 1938

VOL. 4 NO. 6

Since time and distance make impossible the frequent, friendly meetings which we at Buick would like to enjoy with Buick owners and other motorists, this magazine comes to you as a cordial handshake, assuring you that we are happy to have you and yours as members of the Buick family



"Do it the hard way"

THese commencement exercises to-day at Olivet College happen to come at a time when fear and uncertainty once more beset our country and the world. On a half dozen European frontiers stalks the threat of war. In the Far East, in Africa, and in Spain, there is real war, no less awful because it is undeclared. In our own land, and over many other countries, creeps the paralysis of depression, with all its unhappy train of unemployment, distress, bitterness, and despair. Altogether, the world today seems to stand in the situation once described by Daniel Boone. A friend had asked him if he were ever lost in the woods. "No, I never got lost," said Daniel, "—but I was bewildered once for three days!"

It is not strange that at such a time there are those who look to the future with dread. Many will wish to flee to some snug haven of security and peace. Many are eager for the soft, easy assurances which lift from them the hard requirement of providing their own solutions. They want a short cut to salvation, and in this state of mind they find scant comfort in the brusque counsels of their experience and common sense.

There are even those who voice a dolorous sympathy for you graduates. They see you today accepting a diploma from your college and tomorrow setting foot into an economic world that has gone askew. They see that world as an idle, stagnant place. They see it barren of opportunity. They feel it holds no welcome for the young men and young women who come into it eager for advancement and seeking a chance to be of use.

A FOREWORD

BY THE EDITORS

On June 19th of this year, Mr. Harlow H. Curties, president and general manager of the Buick Motor Division, delivered the commencement address before the graduating class of Olivet College.

The address immediately received widespread public notice, and was made the subject of frequent editorial mention.

A limited number of printed copies of the talk was soon exhausted, necessitating a second printing, which lasted not much longer.

As requests for copies of the talk continue to be received, the editors felt that it would make an article of more than passing interest to readers of The Buick Magazine.

Accordingly, we reprint Mr. Curties' address here in full, feeling that its message is one which can prove helpful not alone to young graduates but to those now returning to college classrooms, as well as to their elders.

Containing no pat formulas for success, making no attempt to outline a royal road to achievement, it is the sincere and outspoken philosophy of an eminently successful man whose record of achievement has been brightest in the years of gloomiest aspect.

Harlow H. Curties (right) and Dr. Joseph Brewer, president of Olivet College, following presentation of an honorary doctor of laws degree to Mr. Curties

I have no patience with that point of view. Nor do I sympathize with you. On the contrary, I envy you, deeply and sincerely, as anyone must who even dimly sees how great and how implacable are the needs of the world—needs which in future only its young men and young women can supply. Our views today are clouded with error. We have fallen into the weak assumption that opportunity is something apart from essential man. We look upon it as a sort of commodity, an article subject to conditions of trade or circumstance, a provision from without. Nothing could be farther from the truth. There is, as you know, an essential contradiction, or better still an intrinsic balance in all things required to make them complete. Thus we have light and dark, heat and cold, upper and under, spirit and matter, motion and rest, the ebb and flow of waters, the intake and outgo of breath. So with need—it has its inevitable complement also. And where need is—there will you find opportunity.

Has the world, then, no needs? In our own country, are all the old tasks finished, all the new ones begun? Is there no call for courage, for diligence, for understanding, for wisdom, for invention, for self-reliance, for leadership? Have we found the perfect solutions for all our problems—for unemployment, for justice as between all men, for unity among all our people? Has everyone everything he wants? Are there no better ways of making

Pageant of the PACIFIC

With a \$50,000,000 tribute
to man's heritage from
a machine age, San Francisco
prepares to open the Golden Gate
International Exposition in February
to an expected attendance of 20,000,000

Treasure Island, site of the 1939
Golden Gate International Ex-
position, as it will look when
completed

OUTSIDE the region itself, nobody got very excited when a fleet of dredges started out, in February of 1936, to build an island in San Francisco Bay.

Adjoining the dredge operations on the south, engineers were putting the finishing touches on the eight-and-one-half-mile San Francisco-Oakland Bay Bridge, largest bridge in the world.

A short distance to the west, cables had been draped over the magnificent towers of the Golden Gate Bridge, and the deck of the world's longest single span was ready for placement.

But, despite their overwhelming competition for engineering honors, the dredges continued doggedly to pump sand onto the island site, over pontoon-floated pipe lines, at the rate of from 2,000,000 to 3,000,000 cubic yards a month. Their job was to fill in the 400-acre area—more than a mile long and over two thirds of a mile wide—with approximately 20,000,000 cubic yards of material, for the entire prospective site was on an average of 4.5 feet under water.

Huffing and puffing tugs then began wrestling derrick barges to the island site from the quarries of Napa, Marin, and Contra Costa with 280,000 tons of solid rock for a great sea wall three miles in length.

Before publicity caught up with them, United States Army engineers had supervised final construction of the world's largest artificial island for the 1939 Golden Gate International Exposition.

With equal speed, a staff of leading western architects and artists undertook the

creation of building features never before included in a fair of world proportions. Inspired by the modern grandeur of the bay bridges, influenced by the traditional styles of both the occident and the orient, the exposition palaces truly entitle their site to the name "Treasure Island."

The expected 20,000,000 visitors to this glamorous Golden Gate International Exposition will meet a double esplanade of main exhibit palaces, 100 feet high, running on two axes, at right angles, interspersed by brilliant courts and murals. The dominant exposition tower, 392 feet high, is in the central court and leads to the Court of the East, with the gold-domed Temple of Music facing the Lake of All Nations, around which foreign buildings rise. Northern terminus of the mile-long main esplanade, with its Avenue of the Seven Seas, is the Court of the Hemispheres, portal to the Theater of the Sky. Most important of the exhibit structures will be the Hall of Science; Hall of Foods, Beverages, and Agriculture; Aviation Palace; House and Garden Buildings; Hall of Mines, Metals, and Machinery; Hall of Electricity and Communications; International Art Palace; and Vacationland.

Under the able direction of John McLaren, creator of Golden Gate Park and gardens for three previous expositions, California and the Pacific Ocean nations will provide thousands of flowers, trees, and shrubs, to create arbored boulevards, huge sunken gardens, and colorful flower beds on Treasure Island. At a cost of \$500,000, thousands of floral specimens have been grown in bay region

parks for transplanting to Treasure Island.

Lighting effects have been entrusted to A. F. Dickerson and J. W. Gosling, internationally known illuminating engineers and co-creators of the first indirect lighting in history, at the 1915 Panama-Pacific Exposition. "It is our hope," they say, "to create an illusion, at night, of a jeweled island floating in air over the gleaming bay waters, while overhead multihued beams of light sweep the sky."

Recreation, man's heritage from a machine age, will supply the principal theme of the exposition. With justifiable pride, the Pacific empire will throw a spotlight on its cinema, radio, and television; its giant water and power projects, which have aided man in his enjoyment of leisure time. Everything useful to man, from exquisite art subjects to prodigious machines, will be there.

California's \$50,000,000 exposition will also present the modern science of transportation as a fitting theme for celebration of the great bridges and the inauguration of the first trans-Pacific airline linking the occident and the orient.

Through the Golden Gate, giant air clipper comes soaring homeward to California, their hulls loaded with the passengers, cargo, and mail of Hawaii, the Philippines, and the Far East. And from the Atlantic coast, South America, Mexico, and Canada come sky transports to their western American terminals on San Francisco Bay.

The greatest aeronautical pageant in history is planned in conjunction with the exposition, with spectacular mobile and

Hiding their light under their bushels

The winner gets \$100, the losers get experience and more callouses. There's no stadium and not much fanfare. Yet the National Corn Husking Contest is easily one of the biggest of big-time competitions



—C. ALLEN & SON

Elmer Carlson, of Aushalon, Iowa, setting the present world record of 31.5 bushels of corn in eighty minutes. Note "hook" strapped to his right hand; its teeth are over his palm.

THIS fellow at our right is thirty-six years old. He couldn't sprint a hundred in ten, even if he had starting blocks. He couldn't snag a long, drifting punt in a bushel basket. If he stepped into a racing shell, he would capsize it before he sat down.

But this morning he is going to put on a performance that will encourage stars in those famous sports to tuck their laurels away in safe deposit boxes. For he is a typical competitor in the National Corn Husking Contest, and, look around as much as you like, you won't find any other athletic event that beats this for sheer grinding action.

They're lining up now: twenty men from ten major corn-producing states. Each husker is at his own "land"—six rows of lofty corn down a field more than five hundred yards long. He will shuck two rows at a time.

There's the bomb for "ready." Drivers gun their tractors. Huskers make sure their hooks are tightly strapped in place. Cleaners glance back, warning the crowd not to close up too much.

Another bomb, sixty seconds later—they're off. Tractors growl into the corn, each hauling a brightly painted wagon with a high, silver-hued bangboard. Drivers glance frequently to the side, making sure they're even with their man all the time. They paw nervously at their controls—if one of these tractors laid down on the job, its manufacturer might as well rub that territory off his sales map.

One-pound ears of corn are plunking against the bangboards and dropping into the wagons. Huskers are walking, leaning, straightening up; their hooks are ripping through the shucks; their hands are grabbing, twisting, throwing—too fast for the eye to follow.

Here: watch one of the favorites. Pretend this is slow motion.

His left hand closes, viselike, around the shank end of an ear. His right hand, its palm armed with a businesslike hook, tears along the ear from tip to shank. The left hand worms under the torn shucks. Both hands twist quickly in opposite directions. The right hand flings the ear up against the wagon's bangboard. He leans over to the other row. His hands sweep over the ears, twisting them off almost effortlessly. He turns to the first row again. A stalk is down; he drops to strip it clean. He is up again, with no break in his movement.

He husked fifteen ears while you read that last paragraph.

Borrow a stop watch and time this man. Plunk . . . plunk . . . plunk-plunk—those big ears are bulleting against the bangboard at the rate of fifty and more a minute. And he is keeping it up.

Some of the stalks are down. Some of the ground is gumbo mud. But he has to keep stepping along.

Some of the shucks seem wired to the ears; he has to paw them off. Some of the

ears are nubbins under three inches long; he mustn't waste time on them.

His light jersey clings to his wet back and chest. His shoes are shapeless with mud. Sweat runs into his eyes.

You're tired yourself. Look at your watch. You've been trudging along for half an hour. Fifty minutes—nearly an hour more—to go. There's no time out for these men; not even if they gouge themselves with their hooks or sprain an ankle.

Stand back, you folks in the crowd. A hundred thousand people are swarming over this field; but don't interfere with the huskers, not even to help them. These folks take their husking seriously. You would have realized that keenly had you been around, years ago, when some contest horses balked at the start. They never used horses again.

About time for this contest to wind up, isn't it? No—half an hour to go. Yet these husky farmers are tearing through the corn just as viciously as when they started.

The cleaners, you notice, are finding an occasional ear that was missed. They're combing every stalk. Every pound of unhusked ears over three inches long means three pounds off the total load.

The wagon wheels are cutting deep now. You can hear those tractor engines growl low for a moment, and your heart skips. But it's all right—they get past the soft place and

their roar is high pitched and reassuring again.

You forget, now, that it's November and chilly. These huskers are sopping wet. During the eighty minutes, they lose between six and eleven pounds per man.

But they're in condition; been shucking corn for years, and keeping in training. To get here, they must first win in their county, then in the state contest. Champions and runners-up are here from Illinois, Iowa, Indiana, Kansas, Minnesota, Missouri, Nebraska, Ohio, South Dakota, Wisconsin.

Time is getting short. A golden mound is showing in some of the wagons. A few of them have a long lead on the others; but that's not a sure sign of victory. Their loads will be cleaned, and there will be a heavy penalty for husks left on the ears before final announcements will be made.

Folks around you are looking sharply at their watches. Ten minutes to go. The huskers open their final burst of speed. Your ears buzz with the ripping of husks, the plunk of ears on bangboards, the roar of tractors, and the excited yelling of the watching thousands.

The contest is over. Stroll around now; talk to the huskers while you wait for the scores to be posted.

You meet young men here. But, for the most part, these champions are seasoned veterans.

Elmer Carlson, of Audubon, Iowa, was twenty-six when he won the national in 1935 and set the present record of 41.5 bushels—an average of more than fifty ears a minute for eighty minutes. For the benefit of nervous photographers, he whipped out more than sixty ears in one minute.

In 1936, Elmer withdrew from competition to give his brother Carl a better chance. Carl was thirty-eight then, but he justified his brother's confidence by winning the county, state, and national contests with outstanding performances.

Last year, Ray Hanson, of Bingham Lake, Minnesota, another thirty-eight-year-old



Crowd watching weighing in of corn at the national. Notice bangboards on huskers' wagons at left. Left: Ray Hanson, of Minnesota, present champion, after his victory last fall



veteran, won the national crown; and he called on experience rather than brawn to do it. A chilly rain was falling during the competition, and Hanson, remembering that the penalty for husks was trebled when they ran more than ten ounces per hundredweight of corn, realized that husks would weigh three or four times more when wet than when dry. So, while less seasoned competitors tore down the field, Hanson took it slow and easy, peeling his ears with extreme care.

Aside from possible bad weather, contestants at the national don't run into any unpleasanties. For this year's event, to be held near Sioux Falls, South Dakota, during the first week in November, four fields were specially planted and prepared. All the seed was hybrid; the seed was treated and the fields fertilized. From planting time until September 1st, when the best field of the four was selected for the contest, the farmers who cultivated them were as fussy as an English governess taking her charge through a dynamite plant. If there's better corn anywhere in the country, it's miraculous.

When the bright-painted wagons line up again this year, they'll mark the fifteenth National Corn Husking Contest. It was back in 1924 that the first national was held—two years after Henry A. Wallace, Iowa publisher and present secretary of agriculture, started the ears plunking by promoting a county contest in Iowa to see whether or not there was any truth in the tall tales told by some of his farmer friends after a day's husking. Since then, interest in competitive husking has been increasing steadily.

Try to be out in Sioux Falls for the contest this November. Crowds will run well over a hundred thousand. If you can't be there, listen in. The NBC will broadcast it over as many stations as a World Series.

It's a big event, one of the most grueling, action-packed sports of them all. But you've got to see it to find that out. You won't hear any loud talk from the champions.

They're inclined, it seems, to hide their light under their bushels of corn.

Below: Champion husker at work, with the crowd surging around him. The man behind him, carrying a sack across his chest, is a gleamer

PHOTO BY THE OWB PARKER



Buick punches the clock

*Time stands still, while
these old valve-in-head
engines continue
their uncommon labor*

There's no deep, dark secret about the traditional long life of a Buick Valve-in-Head engine. It's built, at greater cost, to meet stiffer requirements. It's a simpler engine, both in construction and function. It develops maximum power at slower engine speeds, and thus never taxes its vast reserve of trouble-free stamina. Here's proof of those statements; you'll find it everywhere.



1. BUCK OPERATES OIL RIG. In Beeville, Texas, A. R. Polder operates this oil rig. Behind him, you see the radiator of a 1929 Buick engine which operates the rig. A second Buick engine which operates the slush pump. With this equipment, Mr. Polder has drilled to a depth of 1,700 feet, and states that his Buick engines are economical and furnish ample power under hard, daily usage.

2. BUCK SUPPLIES FACTORY POWER. Originally owned by V. B. Green, of Cleveland, Ohio, the 1924 Buick engine shown at right was installed by The Merion Company, Cleveland, at The Peris Brick & Tile Co., Houston, Texas. It starts the main engine (left), supports the main engine under peak loads, and drives small motors in its spare time.



3. EXPERTS SCOFFED when Peekskill (New York) Sea Scouts replaced an unsatisfactory marine engine with an old Buick engine in their thirty-five-foot S.S. *Jane Peck*. Driving a boat, the experts agree, is like pushing a heavy truck hour after hour up a steep hill without letup; it demands a special marine engine. But the old Buick Valve-in-Head engine wouldn't admit that. It's been powering the S.S. *Jane Peck* on long and short cruises for three years now, purring smoothly and contentedly for as many as thirteen hours without stop. Writes Peter A. Anderson, Peekskill attorney and chairman of the Sea Scout Committee: "I've been a boatman for many years, but I've yet to see a smoother running, more reliable and satisfactory outfit than the Sea Scouts' Buick-powered ship."



4. IN 1908, George Blake, farmer near Grass Lake, Michigan, bought this Model 16 Buick roadster—the same model that set a new track record of seventy-two miles an hour that year of Indianapolis. Today, with the car too obsolete for road service, Mr. Blake uses the engine to saw wood for himself and his neighbors. Mr. Blake is shown looking at a new Buick catalog with Guy A. Butler, president of the Jackson Automobile Sales, while Buick salesman A. J. Denoyer inspects the old Buick.

NO HAY IN THEIR GEARS! From farming sections of the country come stories of Buick's dependability as power for hay sweeps. Slightly altered for their new job, these old Buicks can sweep as much alfalfa hay in two and one half hours as two two-horse sweeps can do in a day. **5.** John Silva, Jr., owner of a 500-acre alfalfa ranch near Sacramento, California, sits at the controls of one of his four Buick sweeps. **6.** One of the several hundred Buick sweeps being used to the alfalfa fields of Nebraska. **7.** A Buick sweep owned by Alfred Mason, of Athens, Illinois, which went to work in the hayfields after 70,000 miles on the road.





THE

BUICK FORUM

A meeting place for the friendly discussion of topics that concern the Buick owner and all of Buick's other friends

By

H. H. Curties
 President and General Manager, Buick Motor Division
 General Motors Sales Corporation



It Must Be the Climate!

KIDDING California about its climate is one of the recognized indoor sports of the nation.

But the more one learns of the way Californians do things in the Golden State the more the feeling grows that "maybe they've got something there!"

If you've read the interesting article in this issue of the coming world's fair at San Francisco, you'll observe that Californians apparently are not content to rest on their glories for even the briefest spell.

While work was still going on on two of the greatest bridges in the world—bridges that "couldn't be built"—these busy people were creating out of nothing a site for their 1939 international exposition.

Typical of California is the scale of these operations. They built a big island while they were building—a 400-acre expanse where only four and a half feet of water was found before. They are building a sea wall three and a half miles long, and, to make sure visitors have comfortable going-and-coming accommodations, plan ferries which alone can carry half a million passengers in eight hours, in addition to those who will reach the island by car and bus.

It is interesting to note, too, that all this is for no mere transitory purpose. The five million flowers may bloom and fade, the exhibit palaces may be leveled and the tall towers felled, but after the exposition is over Treasure Island itself, as well as numerous buildings, will remain to serve as a spacious air terminal and seaplane base.

There will be many reasons for visiting San Francisco's big exposition next year. The infinite interest in the city itself is a magnet no less powerful in its pull than the attractions of the exposition. The remarkable demonstration of human enterprise and ingenuity is alone ample reason for a tour westward.

And piling invitation on invitation are the countless wonders of the West—the redwood region, Yosemite, Lake Tahoe, Monterey, Hollywood, the great Northwest, not to mention the glorious country tourists from the East will pass through en route.

A good show on a grand scale you can be sure of—that's the way California does things. And if you go in your Buick you'll receive a welcome of special warmth, for many are the Buick owners you'll find there to greet you as one with kindred tastes.

"Do it the hard way"

(Continued from page 5)

may be found in the fact that the world greatly needs what you can give. Do not think there is no place for you; there is. Do not make the mistake of thinking the job is finished; it is barely begun. The world is well-nigh desperate in its want of men and women who can do better what is already being done, and who can do nobly what is yet to come. And, if you want a word of suggestion, let me say this. There is a current phrase often scornfully used nowadays called "Doing it the hard way." Forget the scorn and make that phrase your watchword. You can't lose.

Yes, whether you teach or farm or clerk or mind a machine or run a surveying chain or sell goods or drive a ship or run a factory or go into politics; do it the hard way. Give more of yourself than your job has a right to expect. The more you give, the more you will have in yourself to give. The more you

have to give, the greater the call for your services. The more you think, the more you stretch your skull. The more you stretch your skull, the bigger the thoughts you have room for. Whatever you do, give all of yourself to it—immerse yourself in it, surrender yourself to it, fuse yourself into it, lose yourself in it. Every moment in that process, you are adding to the only capital that no one can take away.

Be wary of the benefits that do not benefit. Shun the delusive aids that betray your strength. Whom do you think a 30-hour week would really help? Would it help most the man who worked 30 hours? Of course not! In the long run, it would help most of all—by widening the margin between him and 30-hour men—the man who, alive in every fibre with the exaltation of accomplishment, works 40, 50, 60 hours in the timelessness of his absorption, works lost in the intensity of his concentration, works irresistibly through to the true reward of all high endeavor, the mastery of the task that faced him.

Do it the hard way! Think ahead of your job. Then, nothing in the world can keep the job ahead from reaching out for you. Do it better than it need be done. Next time, doing it will be child's play. Let no one or anything stand between you and the difficult task; let nothing deny you this rich chance to gain strength by adversity, confidence by mastery, success by deserving it. Do it better each time. Do it better than anyone else can do it. I know this sounds old fashioned. It is, but it has built the world. Take it or leave it, as you will—it is the best I have learned from all the days of my life.

Go forth, then, and let nothing you dismay. Go from your college into the world, knowing that it needs you and will welcome your gifts, once you compel its attention to them. Be bold, knowing that no one can cheat you but yourself. Have faith, but have purpose also, as the old Scotch preacher has in his prayer:

"Oh, Lord, guide us aright, for we are verra, verra determined."

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Michael Faraday (1791-1867)

"The names of famous men become our household words. We drink pasteurized milk. We wear mercerized materials. We use galvanized iron. We call a certain form of food a sandwich because Lord Sandwich reputedly made the first one. And the French execute criminals on the guillotine.

"In science especially the pioneers have been honored by the use of their names. In the field of electricity alone there is the volt, the ampere, the watt, the ohm, the coulomb, and the farad. The last one holds our attention at the moment. Half a dozen words in the vocabulary of science come from this one stem, farad, faradic, faradize, and others, all from the name of Michael Faraday, the pioneer in electro-magnetics.

"Only those with a technical education will understand the statement that the farad is the electro-magnetic unit of capacity, but anyone who ever owned a Model T Ford knows what a magneto is. It was the work of Faraday that made possible the magneto and the generator, and every time you use an auto you owe a debt of gratitude to a bookbinders' apprentice who was interested in physics.

"He was one of these poor lads beginning life under difficulties who have startled the world with their genius. He was born near London, September 22, 1791, the son of a blacksmith. Apprenticed to a bookbinder, he made his own way and practically educated himself by reading, devoting his spare time to ingenious experiments in physics. A customer in the shop one day found the young apprentice enthralled with an article on electricity in an encyclopedia he was binding. He sent the young man to hear four lectures by Sir Humphrey Davy, the leading scientist in England. Young Faraday took notes and wrote them out in full, and then, encouraged by his friend, he sent them to Sir Humphrey for correction and comment. The reply we are told was 'immediate, kind, and favorable,' and a few months later, on his recommendation, the young man was made assistant at the Royal Institution of Great Britain. And thus another genius was discovered! For two years he traveled on the continent with Sir Humphrey Davy. He became director of the laboratory in 1825. He remained in the Institution for fifty-four years, having been made research professor of Chemistry in 1835.

"He made many and far-reaching discoveries in chemistry. Every time you use a piece of material dyed with aniline dyes you are indebted to Faraday, the discoverer of benzol, which is the basis of aniline dyes. He succeeded in liquifying several gases and invented new kinds of optical glass. He began his experiments in electricity with a kind of 'battery' made of seven copper half pennies, seven discs of zinc, and six pieces of paper moistened with salt water. But it worked and he decomposed sulphate of magnesia with it. He worked with magnets and traced out those mysterious lines of magnetism which group themselves around the poles of a magnet. They are still called 'lines of force,' the name he gave them. In 1821 at the age of thirty Faraday succeeded in making electrically charged coils of wire and magnets revolve around each other. The magneto, the generator, and the dynamo are all developments of these experiments and those still more famous ones ten years later when he discovered the principle of induced electric currents. The principles he discovered are among the A B C 's of electricity today. They were epoch-making discoveries then, and from them have come a thousand appliances in everyday use. Electro-magnets, transformers, dynamos, telegraph, telephone, radios, Faradic batteries, electric lights, and electric bells are all the fruits of Faraday's discoveries. He experimented with the decomposition of liquids by an electric current. He gave us the names 'anode' and 'cathode' for the electric terminals in a liquid or a vacuum. In 1845 he discovered that the plane of polarized light can be rotated by magnetic force, thus proving that light and electricity are related.

"F. W. Boreham in his book called a Handful of Stars has related an incident which illuminates Faraday's point of view. When he was on the point of death they tried to interview him. "What are your speculations?" they inquired. "Speculations?" he asked in wondering surprise. "I have none. I am resting on certainties. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him until that day." 'For fifty years,' says Boreham, 'he worked among the speculations of science whilst in his soul the certainties which cannot be shaken were singing their deathless song.'"

Louis Pasteur (December 27, 1822--September 28, 1895)

"In a famous cemetery in France a plain stone monument with a brief, impressive inscription, 'Here rests Pasteur.' Nothing more is needed. There had been other Pasteurs before him. Doubtless there will be others after him, but there is only one Pasteur. So long as men continue to live on this planet under present conditions, so long as it is necessary to battle with disease and decay and invisible organisms, so long will the name of Pasteur be remembered and honored.

"If you were asked to give the most illustrious name on the honor roll of France, you might be tempted to think of Napoleon; but when the school children of France were asked to name the greatest man in their country's history, they voted not for Napoleon but for Pasteur. No soldier won such victories for his country. No statesman so added to national revenues; no public servant did so much for the peace of mind and body of his countrymen as the little man of whom it was inscribed, 'Here rests Pasteur.'

"That was no casual epitaph. Pasteur was a worker. 'The will to work opens the door to life's success,' he said. 'Work, always, work,' he said again and again with the sense of a great task upon him. 'There is work to be done' were almost his final words.

"His work made him one of the greatest men of all time. He founded the science of bacteriology. He proved the existence of microbes. He found that some were friendly and some were deadly to human life. He devised means to help the friendly germs and to thwart the deadly ones in their work. He helped to make the world a safer place for animals and men. His studies of the almost invisible forms of life enabled him to save the silk industry of France; to help the wine and beer and vinegar producers to preserve and improve their products. Huxley, himself a scientist, said that Pasteur had saved his country more than the amount of the enormous indemnity exacted by the Germans in the Franco-Prussian War.

"Before his time men generally believed that living things could arise spontaneously from lifeless matter. Pasteur showed that it was not so. He proved that life came from already existing life, and whatever else his experiments proved they pointed directly and beyond dispute to the existence of a Creator who originally put life on this planet. Do not forget that in the midst of all the loose talk in the present day about creative evolution and the origin of life. Evolution never created life. That was the work of God. Pasteur's researches did not disturb his faith in God. They only confirmed it.

"He proved that the living forms which appeared mysteriously in liquids came from micro-organisms that float invisibly in the air. He showed that these tiny organisms from the air cause fermentation in liquids and infection in wounds. He showed that when these germs are excluded there can be no fermentation, no infection. He opened the way to the treatment of infectious diseases. He made possible antiseptic surgery.

"Louis Pasteur was born in the Jura Mountain district of France two days after Christmas in 1822. At the age of twenty he entered the normal school in Paris to specialize in chemistry. Did the professor who wrote 'Mediocre' on Pasteur's entrance papers live to be astonished at his pupil? One wonders!"

Almost his last words were, "There is work to be done."





Booke read in 1914

- Galton Annals of the Parish
 Bates A Naturalist upon the Amazon
 Workman Methodism
 Lyalls Poems
 Hare's Guesses at Truth.
 Lockidge The Wolf of Gubbio.
 Cousins Joseph Lancaster
 Schaffe. The Person of Christ
 Richards Village Life in America
 Roosevelt African Game Trade
 Simpson The State of Hyge.
 Giff Great Progress in Europe in 19th Century
 Frostedick Protestantism & Progress
 Boychat Literary Studies. 2 vols
 Moliere The Learned Women
 Morrie Vautour & the Bp's
 Mill Comte & Positivisme
 Balick. The American Japanese Problem
 Morley Voltaire.
 Kipling Plain Tales from the Hills
 " The Jungle Book.
 Vaughan's Hours with the Mystics
 Morley America 2 vols
 Kenney Jesus under the Romanes.
 Gill Day & Night Teaching
 Kipling The Boy Scouts
 Quile Bates - social Problems
 Irving Capt. Benvenuto's Adventures.
 Banks Reflections on the French Revolution
 Jewellon Garibaldi - the Making of Italy
 Parkman The Oregon Trail

"Theater" Jimmie.
 Austin Spike Strieder
 Min. Minors & Williams
 Through Europe on the Eve of War
 at Great-town.
 Jacobs Captain All
 King Farmer of Forts Cuba
 Kepling in Black & White
 Leber Par. Germania
 Ladd What Can I Know?
 Leaver Life of Borich
 Whit Arizona Days.
 De Jones Recollections of Lake Park
 Johnson The View of Antiquity
 Child in The Basis of the Great Stone
 King Life of Mazzini
 Diemert The Italian Republic.
 Davis The General
 G. Lincoln Openings - "The Masterpieces."
 Shaw The Dark Lady
 Mohler Jantoff
 " The Political Aspects of
 French France.
 Allen Fundamental Principles

Books read in 1915

- Thayer's Life of Carver 2 vols.
 Sumner The Challenge of the Yacht
 Brown Howa Suburvae
 Benati Tracia Republica.
 Vaughan Howa with the Mystic.
 Howe Letter on Mission to the Athenians.
 Haydon Broken of Pedestal.
 Huen The Dalki House
 Cairns Chelity in the Modern World
 Chelton. The Barbarism of Berlin
 Batten The Debt upon Himself
 Brown Foreigners in Denmark
 Murray Euripides.
 Hughes In Excess.
 Ford The Decker Greek in America
 Just Stephen Gullitt
 Cook Polyanna
 Scott Gumbi Denmark
 Skato Iris Debt America
 Van Schuyler Ekheted
 Greening Letter, you America Yarns
 Trank hij of America
 Paton Polyanna from up
 Moore America Diplomacy
 Shelby Transmigration
 Maciardi The Review
 Calderan Letter from America
 on Ginnato.

Spoken about to you. Saw Kayser. Next day asked friend
what I was. "What are you?" "I had been out for a long
hour by a long tail out topped about." "Lemon. I was
Kayser." "And what in that." "A letter of Quaker." "Only
three. The letter received one of them."

Boys definition of Spinal Column - A long, slender bone. You
rest on one end of it & you sit on the other
That comes. The bones will separate, standard overhead section
argues whether they stand out a block

Boy at Lammerville school. Exam. Tell of story of Columbus the
mother that he "they dipped him in the Stinkie & he became indignant"
Boy asked to describe the human body. "It is a long upright thing. I had a
head with eyes, nose, hair, feet, hands, lungs, stomach, bones which are a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z."

Boys story of mother who offered negro servant for a dinner present with
a gallon of whiskey & a box of soap. "You had no difficulty in deciding,
but read him & refuse it appropriately." "Mother says. You know that I
did not get any price when I sold but a whole lot of coal."

The Yankee farmer dispute with tenant over planting a tree. "I own it &
now or whenever you can find the tree any color you please provided
it is white."

Story. Two students at Pickering College. Boy & girl disputing. "He had a book
with numbers upon it and was going under your name boy." "Where
was writing." "No. O. I wanted to be sure of knowing what I did when I put the
key, & I said I they will it in my mouth."

Indifference making appeal. "But, if you get to be too fat you make a check
mark. If I get this first I'll rub it out."

Negro. "Saw. Gutter boy I met you & you weren't there. Now however
the next you then whether you're in here or not"

Libby at Lammerville - night scene - running in a machine. "O
this machine is well used on a draft."

Dr. Bates. "Each day I met. Anybody, 'there' 'that' by
the machine you help you can I don't want to stop his work."

The doctor's prescription: "1st Do not eat meat on the 1st and 3rd and
5th days, but eat the 2nd and 4th. "Also it was a quarter
noon." "Why did you eat there now?" "I put them in for your name and as you do
not eat them."

The French Inf. Det. at Valtellina. What is the 8th Gen. "They must not
commit Lestrangony." Who first discovered the Pacific Ocean. "The natives who
lived upon its shores." Who was it named & played upon? "Delonca."
Congiambudi - the disease of the Lestrangony.

There was a young Curate of Kildeshermount

There were 3 young ladies of Berriphran

I heard something heard concerning them -

Pormain story. Then advised them & yep. "Gales you may
live, no the same thing about the same." "Gales came & went three times
& then reported "Boer, de coek loge de eliminato even took this morning

I was surprised to find that he had read on black & red
the Paris "Gales was Boer, and that a funny coincidence
that same thing happened to another gentleman."

Rockefeller Foundation Inquiry. - Jan. 19.

Eliot - I have never seen any need in the world like the present need of China. The gentlemen around this table will agree that there is no opportunity in the world equal to this. Chinese speak everywhere told me of the need of China for an idea and the inability of China to introduce them.

Janney. As Chinese see of the hegemony I will say that the U.S. gave back the indemnity without conditions. The Chinese state that they would open the school they have. But not gave it unrestricted.

Janney, says Jap. takes as now $\frac{1}{3}$ of the income of the people. And that the Japanese have called all their people out of the field, except the men who are soldiers.

Dr. O'Brien story of the Japanese student at Vanderbilt who was a Christian and who at the time for his return to Japan dress near was concerned because he had no message. He prayed constantly, "O God, give me message." He went to church Sunday morning and listened and prayed without finding the light. "What shall I say when I go home?" At last one day he prayed "Father", and at once the flood found in your heart. He knew. Then as in a revelation his message.

Demetrius Pains - "I knew a man who had three heads, a right hand, a left hand and a little behind hand."

D. J. Hall told story of typhoid fever. "I hear them calling. I must go." Speaking of his patient who came out to him when they saw him coming. "Let us go now - rest in the shade on the other side."

Mr. Liddell - 2 children. But her sacrifices cost of \$100 to help the Br.

Bill Campbell at Dwight Hall today telling of his decision at Kansas City to go to field. "If any of you have passed through a time of deep spiritual depression when God was lost, you know what a night of shadow that is. As I have thought of the condition of China where men were when I was I have decided to go to them. They have lost their faith." Calling it false makes no difference. It was valid to them and their loss is to them what ours would be to us."

Robert Smith's testimonial re W. L. Adams "I think he would make an admirable man for the mission field because he is a true Christian, because he has unusual mental ability, because he is a thoughtful man not afraid of difficulties, and because he lives for others."

The 44 year old grandson of Mr. Brinson, Dr. W. L. Baptist - David Lewis of Chicago. She had been sick was asked by his grandfather to ask the blessing at breakfast when he came down stairs. "We thank Thee, O God, for this food. And I thank Thee for making me well. And I thank Thee for making me remember to thank Thee." Dear Calvinism.

"Faith is going on in the same way with knowledge and keeping on when knowledge leaves off." Jonathan Swift's par. - Ch. 7. Preface

"Right is the way on the red carpet slippery well
Least want that but a change to fall

Downward as fits a man

But the high soul bums on to light some feet
When death for most ends makes dying sweet

Moment To Robert Frost Show

Last Tuesday. It was to be tomorrow."

Story on Walter Loring "Most of all we thank Thee for the pleasure which Thou dost give us in that Thou dost sometimes allow us to fall into sin."

Max Buller's story of Aunt Selby's Exam. papers.

Pitt was a great English statesman. He was always grounded. It was on the voyage, and even the founder of the Bazar de Indes.

Deirah. - When he got to be great he made his wife Empress of India.

Contrast exam. Diff. between Epim. & Pro. The Presbyterianism behind in Divine Providence. There is no such factor in the Episcopate creed.

John Loring's exam at Wrights - 6 correct. 7th engaged but felt. 3 turned back to him at 11. An exam "Be ye temperate in all things" "So run that ye may obtain."

The Deirah's time at Hatchman School. I believe. No side.

One called. Never saw him at the behind school. Then at the Dept. "This well, come so he that Deirah's boy is up & dressed & talking to himself."

William's story of Dr. Gurneys. The Affairs in allusion. Better hot goat & his feet was up on a chair & as so that a row of the audience. Howled when they saw some "How beautiful upon the table on the feet of those etc."

Christie's story. Red death woman & beads. See page. "On that & yours out."

Pentecost preached long sermon. Then exhausted gave up notice.

One day "Not Sunday, Dr. Gurneys says we will fill this pulpit" "The Law is now easy," "Not I. Dr. Gurneys will fill this pulpit."

John's story.

Manchester's story on ministers etc said. "It is his turn only to cause the bride" at a wedding

John on Sam's exam. Dr. Gurneys said when at school. Capt. "Pat, you are a weak stomach." "A weak stomach. I do be throwing up for an hour & there."

Stories for Trip Abroad

$$16 - 36 + \frac{81}{4} = 25 - 45 + \frac{81}{4}$$

$$4 - \frac{9}{2} = 5 - \frac{9}{2} \quad \text{but } \pm(4 - \frac{9}{2}) = \pm(5 - \frac{9}{2})$$

$$4 = 5$$

$$-4 + \frac{9}{2} = +5 - \frac{9}{2}$$

$$\text{or } -\frac{1}{2} = +\frac{1}{2}$$

$$\frac{1}{2} = \frac{1}{2}$$

$$\sqrt{a^2} = a \text{ or } -a \quad a^2 = b^2 \therefore \pm a = \pm b.$$

$$-20 + \frac{81}{4} = -20 + \frac{81}{4}$$

$$\frac{1}{4} = \frac{1}{4} \text{ or } \pm \frac{1}{2} = \pm \frac{1}{2}$$

The origin of the Mad.

About the jelly fish came to have 20 bones

"Dear Davis, please come & look Auntie."

The Macdon child - I had the Mad - a talk in the presence of.

The Macdon, Mo. story of the "25" hi, & the "10 & 15" hi. - James Labaree.

Thompson's mountain. "Knewed too much territory in that last reach."

"It was with the Limited knock her in."

The Jew this fine new home - "They show a pleasant home & the dining

room it is so big, I could invite 30 people to dinner at once. God forbid."

The Jew this fine on ship. That night Jew went to bed early. Never came down

our him attend in first night cap & dress. "By?" "Storoh, Thomas. Remember

the Hebrew - "Women & children first."

The Mad child remained by catelinet "What did Adam say when he saw Eve?"

"When did this come from?"

Jew women in church. One "I don't like the acoustics." Other "I don't come

anything."

Owen Cummings' story the giant. The big fish. Johnnie's son grandpa

The Jewish clerk & his diamond fish. Englishman's surprise. English. "My uncle

die, I am the executor. He left money for a museum's stone. There is get

stone."

The Jew - 97% "I bet the District Judge, vice versa know." "But you

know." "Oh & sport, He looks damn fine about & but I'd look &

him like a 6."

The Jew - fine. Moses concluded. "Thank, & sport, that fish I was not

Last Tuesday. To see to be tomorrow."

Story on Walter Loring. "Most of all we thank Thee for the pleasure which Thou dost give us in that Thou dost sometimes allow us to fall into sin."

Maxwell's story of Aunt Gelya's escape. Progress.

Pitt was a great English statesman. He was always generous. He was on the large, and was the founder of the Bazar de la Dées.

Deirah: - She to get to be great he made her wife Empress of India.

Entrance exam. Diff. between Episcop. & Presbyterian. Union between in Divine Providence. There is no such factor in the Episcopos creed.

John had a gram at Wrights - 6 am. 7th engaged but Feb. 3rd turned back him at N. A. then "Be ye temperate in all things" "Do men that ye may obtain."

The Driscoll turned at Hatchman School. I believe. No side. Other called. Never saw him at the bedside dinner. Rose to the Dept "Min. Bell, come to see that Driscoll boy is up & dressed & talking to himself."

William's story of Dr. Ammitage & the African's conversation. Latter hot goat & his feet was up on a chair & as another in our 4th audience. Howled when told amusement "How beautiful you the talk on the feet of those 4."

White story. Old Scotch woman & beast. See hope "On foot & you're out."

Pentecost preached long sermon. Then exhorted you at notice. One day "Not Sunday, Dr. Ammitage says we will fill this pulpit" Saw I was wrong. "Not S. Dr. Ammitage will fill this pulpit." "The you I of."

Manchester of his or minutes etc said. "It is his turn only to care the bride." at a wedding. Gate on sea esch Indian with ruler at rail. Capt. "Pat, you a sweet mouth." "A wako stomach. I do be throwing as far as I can of these."

As Laddell means Asia Minor he wrote of the same.

● Tyler in the big reports: "Said as on the lights which every-where meet the eye of the missionary on this route, he rejoiced to be carried with him 'the remedy' for ruined cities as well as ruined churches - 'for poor harborers - poor boats as well as poor de-luded souls' - the pure Gospel of Christ. 'No profane principle inherent in humanity, no sociopathic paraphernalia will revolutionize them. They need a higher influence, - divine truth and the divine spirit.'" Memoirs of Laddell by W.S. Tyler p. 101

Writing from Aleppo "I do not love my country here, that I can far away; I pray that she may fulfill her glorious mission. She seems to me to be the star of hope for the nations. But her own salvation depends upon her attachment to the Bible - her zeal in its propagation. There is no worse enemy to her own country than she who would hoard its blessings, like the miser. I fear

● philanthropy & true patriotism are inseparable. While the state of the world at large is what it is, that is a false patriotism which turns all its eyes upon the land of our nativity. The true patriot is he who sees the whole world as his country, who realizes that humanity has a common interest in a common destiny. Let us be neither Greek, Jew, Turk, Eng. or American. If we must forget our relationship to the universal brotherhood, let us renounce the patriots. Let us be philanthropists."

p. 112 b.

Looking on Disasters. "I could not help asking myself, how long it will be before not a single monument now standing over the dead in America will bear any memorial of the dead beneath. There is no immortality but that of thought - righteous men do think here forever; - so does the work & memory of the bene-

● about 1900. Let me be a Henry, Malaga rather than a Napoleon or Alexander." p. 143.

"We must alter our plan of operations. I shall, this morning talking of salvation, I do not wish this to be justifiable

suicide? I sometimes think I will! That life is long
(which answer before that last' p. 235"

Abolomien

The frustration of friendship. - The to omit to in men.

The love like the highest thing in life

Double uncertainty. like a -

The higher view. Diet Godwin. House at Sanden City - This to men

to select a spiritual equivalent.

A modern parallel in the scheming and setting of influence
around down to our Campaign. The first, the second down
of building about.

The type of the modern politician - the eye-point, the public. - The
man who asks nothing, who brings no principle, who has
his own, deeper calculation. Is it the Peter Parker's.

"Down the water."

From Richard Derrid. by Adrian "On this intellectual exercise
[i.e. the point of view from which one can see mankind & the
world] the wise youth had built his castle, the best level in it from an
early period. Custom and nature made the foundation, and did bring
of greater height than him to relinquish. The limits of his stronghold, for
he saw none. Doubtless he saw running up ladder that overtopped him, and
and he felt the sea, the deepness; but the tower came precipitately down
again, and the latter was at the mercy of the winds; while he remained
tranquil on his solid unambitious ground, filling his morality to the last.
his conscience to his morality, his contempt to his conscience" (p 262)

"One gets 20 saddle-pated thimbles 'many things', said Mr. Berry simply.
'That's why we can wonder clever people give' money to my mind. I think
it's all eye the plan in a dilemma of prayer - each person" (p 400)

From Hardy the Mayor of Casterbridge. "There are men
whose hearts resist upon a dogged fidelity to some
image or cause, thrown by chance into their keeping
long after their judgment has pronounced it no rarity - even
the reverse, indeed: and without them the band of the world is
incomplete"

Beethoven copied from "his beloved and
much-thumbed volume of Sturmia's 'Lehr- und
Erbauungs Buch' this passage, 'One might rightly
denominate Nature the school of the heart; she clearly
shows us our duty toward God and our neighbor. Hence
I wish to become a disciple of this school and to offer
Him my heart. Desirous of enlightenment, I would seek
that wisdom which no disquisition can confute; I
would gain a knowledge of God, and through this knowledge
I shall obtain a taste of celestial felicity.'

He wrote to the Baroness Droszdzick that he was
convinced that "as one loves country life as I do

do. It is as if every tree and every bush
could understand my mute enquiries and
respond to them." A dozen years before
his death he exclaimed: "Almighty God,
in the woods I am blessed. Happy every
one in the woods. Every tree speaks
through Thee. O God! What glory in
the woodland! On the heights is peace—
peace to serve Him." Sir George Grove
records a tradition that Beethoven refused
to take possession of an engaged lodging
because there were no trees near the
house. "How is this? Where are your
trees?" "We have none."—"Then the
house won't do for me. I love a tree more
than a man." Charles Neate, the British
musician who knew Beethoven, told
Thayer, the master's biographer, that Na-
ture was "his [Beethoven's] nourishment."

From *Levin's Bookman's Grand Program*, July 9, 1934

An American business-man's article in the
American Magazine quoted by Frederick "Foot
and the Cosmos", p. 67. "It takes a year in our factory
shop two days to learn to find the 17 parts of a meat-
chopper together. It may be that three millions of worlds,
each with its separate orbit, all balance so wonderfully
in space - it may be that they just happened; it may be
that by a billion years of tumbling about they finally
arranged themselves. I don't know. I am merely a
plain manufacturer of cutlery. But this I do know, that
you can make the 17 parts of a meat chopper around in
a week table for the next 17 billion years and still never
get a meat chopper."

The King James of God

Epl. II. 7

John III, 4 y. II, 11

II Sam IX, 3.

1 K. IX, 7.

Ps. xxxi, 21

Ps. LV, 8

Luke VI, 35

Epl. IV, 32

I Cor. XIII, 4

II Cor. VI, 6.

Col. III, 12

Lovingkindness

+ Ps. XV, 7

XXV, 6.

XXVI, 3

XXXVI, 7

XL, 10, 11

XLII, 8

x LI, 1

x LXXIII, 3.

LXXIX, 16.

LXXXV, 11

LXXXIX, 33, 49

XCII, 2

x CIII, 4

CVII, 3.

CXIX, 88, 149, 159

CXXXVIII, 2

CXLIII, 8

+ Job LXXII, 7

Jn. IX, 24

XVI, 5

XXXI, 3

XXXII, 18

Help given

In the tenderest & most loving way

to those who had forfeited all claims

But not in one spasmodic act but contin-

uously

1. The beginning of the new world GA.

2. The creation of a new language.

3. The establishment of a new set of ideals.

of man. ^{action} conduct. relations. God.

4. The free gift of grace life & our free will.

The poor world's need of Him 7 than ever.

Spent of about today. Gen.

John Job. The Little Boy

Some Contrasts between the Mind of Christ & Contemporary Theology

In their estimate of the true attitude of man to their enemies.

Jesus taught love. Matt. V. 43, 44

And Paul to Rom. XII. 17, 21. What art thou if thou art hated for this.

Proverbs - hate thy neighbor.

In their principle as to the use of force
Jesus exhorts non-resistance. Also opposition. In doing good by
force a violence.

The modern view is not aware which is not this a problem of violence
which will follow that is the other regard.

In their spirit of justice

This sense due to an "ultimate." Question to Jesus. Jesus to America.

as we in such a fearful hour? Theology said. how taught in better

But Jesus was calm & willing to wait. Proverbs.

And he revealed the patience of God. How much more God has to put up with!

Rom. XV. 5, Rev. I. 9, Rom. II. 4, Ps. LXXVI. 15.

The N. T. under I. P. II, 20, Jan. V. 7, 8, Gal. I. 11. long suffering.

In their view of social relationships

Human brotherhood vs. racial exclusion.

Based right attitude as enemies on the ground. Matt. V. 45.

This feature - Samaritan sympathy. Relig. universalism. Jos. 14

In their conception of the attitude of the strong toward the weak.

The strong has the burden of the weak, & help them to free themselves.

In strong exploit the weak & take possession of their resources. J. J. 13

U. S. Mexico.

In their conception of rights & duty

Von Bulow - "Germany should have its share of the world."

Christ. had nothing. Only earned £224,26-27 this year. Extract

Imitation of God Ep. 1.

The blasphemy of it - unless we are children
The test of conduct. Is it Godlike?

The amazing glory of life lived by this ideal.

How we ought to resemble God. By precept as your Father is perfect.

In character. Truth love. Forgiveness.

In relations. Father. Friends

In the fulness of social life

Christ idea of God the standard ideal for us.

Processes of imitation

Change of character unconscious II Cor III, 18. Macauley - Drummond.

The principle of heredity unconscious sense its principle is realized

The phase of "inner life development"

As outward effect.

Christ in us is to do the work of renovation

God that worketh in us to will & to do.

"Kempster" Imitation of Christ.

The only way man can know God is by seeing His imitations.

Jesus - He had both seen me. Both seen the Father.

Peter Carter - The Good Shepherd - "Mr. Peter Carter".

All other imitations imply unreasonably - as they try to be a copy

like what it is not like. But true imitation is real. Imitate

God in God producing Him in us. But being transformed

into the likeness of the nature of the thing imitated.

Drummond's view of the better god or her looked.

As we ourselves the effect of imitation. How the musician with a violin

As we at lesson & model.

Character is perfectible. Our sin & despair. We can change.

"By not their sin imitated in inheritance."

Connected with 14, 32. We are to be like God in forgiveness.

"Dear" = lit. "beloved." God's love for us the measure. "Loved children" >

Love of children I Jns. 14, 10

The idea proper to our at first thought

imitation did not arise in our eyes

But only when the year is to go down on our eyes then
but is not God so?

And in question: especially beyond him?

The imitation of the father. How it not looks with God?

Question: whether the 2^d of the way is the same

At second thought obvious & necessary.

How can God be proper to = to be like him in character

What is his? Answer is the same, i.e. the image of God - just as in

Modern Science.

How does it

Nov. 11, 15 Washed their robes. Made them white in blood of the Lamb

Booth = the blood of the Lamb. The doorway from Central Landing
[Jas. I.] My mother's grass stands

Nothing homeopathic will do the work needed by the world.

We revert to this as Jewish, bloody, but -

The deep biological theology of Paul.

Spines. The blood covenant.

It is not only your sexual sin that needs to be washed out in blood

So Christ's heavy emphasis on manumission & hypnoy.

What is vital in life must go down to blood.

Joe Parker. The gospel found this the blood of Jesus' son.

Joe. Thomas. The vision of the woman with the lamp of her bleeding heart
The child birth with out blood.

The circumcision a sacrament of blood.

Our great need in life is honesty. Her smooth complacent life everywhere

We need to be cut, to dare to cut up Jack Clymer - coward

The analogy of agriculture the savage harrowing of the soil.

Uganda's disease in the hospital.

Some great human trials only possible in blood. The Civil War.

The indispensable need of martyrs. Jerusalem.

The Korean boy - "Nothing but the blood of Jesus."

The transpiration of blood a genuine fact today.

Biological interdependence > forensic of the sacrament.

Drunk in song from great need. even the forensic

The moral struggle that also is indigestible

Christ died with us > for us. Although Paul normally turns to forensic

account. What Christ did for us Paul concerns of our doing in

this. We die into Christ's life.

Not Paul's idea of the life of Christ in us.

Not as the consumption of the use & offering of Christ's blood.

It cleanses us from sin. To wash our robes. What to know?

Not for remission of our sins.

His message at end for limitation of church here. Greater love
hath no man so. "He died for me." like He descended into hell
to stand for the kindest creature power of life - Blood is life.

Pass Benjamin to confusion from his son
"Richard dipped in blood." That is article.

N. 2 use of the word "Perfect."

used by Jesus Christ

Mark. I. 48 ΤΕΛΕΙΟΣ - Perfect one as you Xanthos in 2.

" X. 21 " Not in thank of them would be perfect -

" X. 16 ΚΑΤΑΡΤΙΣΤΑΙ - to fit themselves, to adjust. ^{Lu. 10. v. 22} "Exercises"

Luks. VI, 40 " Every disciple when he is perfected shall be as his teacher

A word from the initiation into the mystery - best of those now admitted to the secrets. Col. I, 28? Every man to be initiated into Christ.

The common signification - finished, carried thru, brought to an end
Luks. X. 11, 32 I am perfected. May, I eat my cone

ΤΕΛΕΙΟΣ - ended, complete

Rom. X. 2 The acceptance of perfect will of God.

Eph. IV, 13 A perfect man - a. h. v. "like a full grown man."

Phil. III, 15 Let us, as many as are perfect.

Col. I, 28 That we may present everyone perfect in Christ.

Col. IV, 12 That ye may stand perfect & fully assured in all the will of God

Gal. I. 4, 17, 25. II, 2

I Joh. IV, 18 Perfect love casteth out fear

I Cor. II, 6, XIII, 10

ΑΡΤΙΟΣ - perfect, perfected. II Tim. III, 17

ΚΑΤΑΡΤΙΣΤΑΙ

I Cor. I, 10 That ye be perfected together in the same mind. The same judgment.

II Cor. XIII, 11 When I shall visit in perfect in come.

I Th. III, 10

Heb. XIII, 21

I Pet. V, 10

The fine moral balance - confidence - hope of the X. 2. Granted on the free end.
The discipline & discipline - a robust moral expectation - decision of 200

TEΛΩΩ - to end, complete

Jas. xvii, 23.

II Cor. xii, 9

Phil. iii, 12

Heb. ii, 10; v, 9; vii, 19; ix, 9; x, 1; x, 14; xi, 40; xii, 28

Jas. ii, 22

F Jas. iv, 17, 18

The Unsearchable Riches of Christ, Eph. III, 8.

Unsearchable in line of merchandise > invaluable
Our whole life is to be their searching & experience.

We are to go on lines

To be more in old truth

How much delay & their meaning

And to apprehend wholly new truth

To be open to it.

And breadly important of J. Heb. VI, 1

And not to treat an idea only, but also to experience

the various several man of Christ

The word to signify a pain as Christ creates it - the truth
those of the new order which is Christ.

Christ the whole inner meaning of the word.

Domestic as a partial conception of Christ.

P. R. H. can at Caesarea. "Make power appear". This can must not
be delayed.

John xii. 47 'I came not to judge the world.
but to save

III, 17, VIII, 15.

Men often do other things than their central aim

Foreign missions e.g.

The designer of this saying - 'Who takes this way?'

Jesus did not come to judge life - but he has judged it IX. 39

He has judged & condemned

The selfishness

The spirit of war

Commercialism

Exploitation of weak - women & children

Materialism - as his way of looking. Selected seen in Germany.

He was a perpetual judgment while he was on earth.

Peter: "Depart from me." The men who brought the adulterous woman.

It is not a judgment which

The effect of exposure and him on our lives.

He has been also the creator of new ideals

Christianness is emergence. In Europe today

Purity

Social justice. Equality

The human rights of women. After E. Col. Watson - The Mass. Cf.

Men reveal themselves by their judgments of Jesus & his ideal

Jno. xii. 48

The wonderful story of one Person's action in & over the world.

The tribulation in the New Test. Jesus

The humble Jesus vs. the whole civilized world. The dreamer of the

truth in hour of victory. always

Judgment necessary if world to be saved. An unjust world is quite

unable to get on & does not want salvation. Amherst President.

A man attests to his own in spite of the Superior of judgment. He is poor, selfish, unwise, trivial and unjust. but this in many = to being judged & not judged before him.

How to read The imprecatory Psalms.

Dea for hatred

Our difficulties with them - Ps. 109: 1-19

The solution of the difficulty. ^{Ps. 69: 18-26!} ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹

Is there then. But this collides with our idea of God's Kingdom.

Evolution ^{The position for justice!} ^{37: 9, 17} ^{42: 1, 2} ^{43: 1, 2} ^{44: 1, 2} ^{45: 1, 2} ^{46: 1, 2} ^{47: 1, 2} ^{48: 1, 2} ^{49: 1, 2} ^{50: 1, 2} ^{51: 1, 2} ^{52: 1, 2} ^{53: 1, 2} ^{54: 1, 2} ^{55: 1, 2} ^{56: 1, 2} ^{57: 1, 2} ^{58: 1, 2} ^{59: 1, 2} ^{60: 1, 2} ^{61: 1, 2} ^{62: 1, 2} ^{63: 1, 2} ^{64: 1, 2} ^{65: 1, 2} ^{66: 1, 2} ^{67: 1, 2} ^{68: 1, 2} ^{69: 1, 2} ^{70: 1, 2} ^{71: 1, 2} ^{72: 1, 2} ^{73: 1, 2} ^{74: 1, 2} ^{75: 1, 2} ^{76: 1, 2} ^{77: 1, 2} ^{78: 1, 2} ^{79: 1, 2} ^{80: 1, 2} ^{81: 1, 2} ^{82: 1, 2} ^{83: 1, 2} ^{84: 1, 2} ^{85: 1, 2} ^{86: 1, 2} ^{87: 1, 2} ^{88: 1, 2} ^{89: 1, 2} ^{90: 1, 2} ^{91: 1, 2} ^{92: 1, 2} ^{93: 1, 2} ^{94: 1, 2} ^{95: 1, 2} ^{96: 1, 2} ^{97: 1, 2} ^{98: 1, 2} ^{99: 1, 2} ^{100: 1, 2} ^{101: 1, 2} ^{102: 1, 2} ^{103: 1, 2} ^{104: 1, 2} ^{105: 1, 2} ^{106: 1, 2} ^{107: 1, 2} ^{108: 1, 2} ^{109: 1, 2} ^{110: 1, 2} ^{111: 1, 2} ^{112: 1, 2} ^{113: 1, 2} ^{114: 1, 2} ^{115: 1, 2} ^{116: 1, 2} ^{117: 1, 2} ^{118: 1, 2} ^{119: 1, 2}

The true God. Proves "there are no gods" Ps. 115: 1-8

But why not read them as referring to our own struggle, on the lines of our own lives.

Then note our beam & his mote. Christ's eye - judge not.

"Law. Ps. 51. Then that's right - that's true?"

Then denunciation as v. 2. The sin of sinners as we. The end to bring for the our entrance of Sargos. But look within. Reaction, a privilege as an aspect, just. Beware of Phariseism

But read the Psalm as a prayer & see how rich - read the beam

Ps. 120. 24, 26, 35, 38 w 14-17. 5, 7, 10, 11, 17 83

123. The best perhaps in our whole harvest of them!

118. The pinnacle of the inner battle in 10-18 Ps. 18, 27f.

71: 1-13 79: 11, 12 94: 14-23.

But is this answer? You & Paul see of Bk in Gal. And the same

N.B. interpretation of psalms. G. Trumbull & Edmondson.

The celebration being here as we see in the 1st & 2nd order, & large of the world. You see. It can't be too well, a very penetrating here.

The price of good will & kindness.

Our quest for meaning, a storm by judgment & discipline

from Father say a big battle.

The war spirit, & demand for justice. In that of our at home

Keep it only that is right. He is to be full in the presence of others

N.B. middle of psalms. The time of law - Capt. of celebration

But is this wholehearted - to thank of say us divided & the whole northern of faith. H.P. but address & develop it?

The case between plaintiff and defendant.

My object is to show that the plaintiff is not entitled to the relief sought.

Life of Charles Kingsley.

Speaking to Prince Consort at the opening of the
Great Exhibition in 1851. "Man's reason being
created in the image of God, he has to discover the
laws by which Almighty God governs his creation,
and by making those laws the standard of his
actions, to conquer nature to his use, himself a
divine instrument" "the deep conviction that
these blessings can only be realized in pro-
portion to, but as some would have it, the rival-
ry of selfish competition, - but, ~~in~~ proportion
to" - but, as some would have it, the rivalry of
selfish competition, - but ~~in~~ proportion to the
help which we are prepared to render to each
other; and therefore by peace, love, and ready
assistance, not only between individuals,
but between all nations of the earth" I, 241

"Whosoever henceforth, either explicitly or
by insinuation, says that I do not hold and
believe of a divine, and in the simple and liter-
al sense, all the doctrines of the Catholic &
Apostolic Church of England, as embodied in

Her Silence & Articles, that has no answer
for me but rather Valerian's 'Mentis in-
ferentiorum'. " I. 245

"Happy truly is the naturalist. He has no
time for melancholy dreams. The earth be-
comes to him transparent; everywhere he
sees significance, harmony, laws, chains of
cause & effect endlessly interlinked, which
draw him out of the narrow sphere of self... into
a pure & wholesome region of joy & wonder." I. 244

"It is my belief that real self-interest but
self-sacrifice, is the only law upon which
human society can be grounded with any
hope of prosperity & permanence. Real self-
interest is a law of hate I think while
that it ought to be the root law of human
society, I deny, unless society is to sink
down again into a human jungle and a
cage of wild beasts." II 76.

"Miracles in the vulgar acceptance of the
term, may have ceased, but only for a
time. I cannot but believe that, shortly

There come ever more in the Church's his-
tory, a 'dignus Pro videlicet modus', we
should have miracles ever more and
find them, not arbitrary, irregular, but
the highest development of the will of God
whose lowest manifestations were called the
Laws of Nature, though really they are no
Laws of Nature, but merely customs of
God: which He can alter as and when
He will." II. 97

To Maurice in "Water Babies" - "I have tried,
in all sorts of queer ways, to make chil-
dren and grown folks understand that there
is a quite miraculous & divine element sur-
rounding all physical nature; and that no-
body knows anything, in the sense in which
they may know God in Church, and right and
wrong." II. 143.

W. D. Stead on "First Impressions of the
Theatre in Paris & Review. July 1904.

● "I was born and brought up in a house
where life was regarded even as the waste-
bale of Eternity, & where everything that tend-

● ed to waste time, which is life in in-
stalments, was regarded as an evil thing.

In nature is there a greater contrast than

● between the ordinary conception of time
of the man in the street & that which prevails
in the Puritan household. To one, time is

after a loss, a thing to be killed, & one of
the chief arts of life is how to pass it as
quickly as possible. To the other, time is the

● most precious of things, graciously
given to man as an hereditary trust for all
manner of uses, on the right employment of which

● from day to day, & from hour to hour depends
our eternal welfare. "To kill time was to
commit suicide by instalments"

● Collyer - Life of Stead II. 249

Hackeray - The Power of Words - Pro. III p. 93

"I believe it is by persons believing themselves in the right that most tenets of the tyranny of their words has been perpetrated. Assuming on that convenient premise, the Day of Algiers would cut off twenty heads of a morning. Father Dominic would burn a score of Jews in the presence of the most Catholic King, & the Archbishops of Toledo and Salamanca bring Amen. Protestants were roasted, Jesuits hung & quartered at Smithfield, and witches burned at Salem, and all by authority people, who believed they had the best authority for their actions."

Bourne

"It came into my mind that there was needed such a life of Paul as could not by any means be issued from any printing press. We wanted Paul himself, embodied, breathing, moving and reflecting before our eyes described in the N. D. One of us must become Paul himself." Journal Dec. 30, '48

"I want to have Christ walking about the streets of Bombay as He did about those of Jerusalem and living among the people as He did among the Jews. ~~He was emphatically~~ the friend of the people. They were His family, His home... I want to have Jesus the missionary in my mind's eye continually. By the grace of God I may at length learn to love. Love ~~overcome~~ everything. It will be blessed day when I feel at home in these streets & can linger in them without any desire save to continue preaching the Word." Journal Jan 29, '48

"Probably the holiest man in this world is he who retains keenly & abidingly the sense of his liability to sin. I desire to be that man." Journal May 7, '49

"I can never do too much for them."

that hath done so much for me as to make
me a Christian. And I will labor to be
like my Savior, by making himself lonely in
the eyes of all men, and by following the
merciful & meek example of my dear Jesus
Christ. 1626

Robt. Ackman's story. Down, Ind. Ack-
man is lived in latter room. - Down "I
have at the moment a more vivid sense
that Jesus is in this room than I have
at other of you there are."

Bowen's Covenant in diary of May 3 1849

● I covenant them, from this hour forward, world without end, whithersoever the goeth, to walk as He also walked, to be the reproduction of Jesus

● Christ. To live as though mankind were only to have the knowledge of J.C. through me.

3 I covenant to know the word of God to the highest possible degree. To give each part & title of it equal authority & dignity.

I covenant to honor and reverence the Holy Spirit in all His glorious fulness. To be the reproduction of the S.S.

I covenant to abhor and make war upon the pride of man & lay all his glory in the dust... I will make him loathe his own pride more than the flames of hell.

6 I covenant to be poor in spirit as Christ was, carefully treasuring up the great truths of my own mother-tongue, & that I only live as God liveth in me.

I will hate and detest the honor which comes from man, feeling that no man can honor me without robbing God... I cannot receive the honor of men without receiving their sin.

I covenant to receive and welcome the per-

Rejection and contempt of man and all
sufferings whatsoever that it may please
God to lay upon me. To bear about in my body
the dying of the Lord Jesus, that is, to take up
my cross daily & follow Him... I covant
to be happy in God

I covant to show the world & mountains with
unwinking rejoicing the very tokens of dis-
cipleship, laid down by Christ. Except a man
forsake all that he hath.

Above all things I covant to labor with my
best soul, mind & strength to redeem the
Church from all iniquity... To tolerate no sin...
To look upon every church member, high or low,
rich or poor, as a Peter, Paul & John; and labor with
them, love them, sweat & agonize for them, suffer &
die for them, as Christ did for those. This is the
special reason on which Christ sent me into the world.

To have no personal privilege, no privilege,
no terms of my own.

I have made this covant with God by sac-
rifice, i.e. by the sacrifice of the Son whose blood
is the blood of the covant. Or by God, if thou
hast taught me to draw the what earth is filled
with the King of the Jews, hast hast, hast the 1000 years.

as possibly could, when speaking of them, we should think little of their occurrence and the affliction would really, in a great measure, wear away. p. 100

Feb. 16. 25. A virtue which I need in a higher degree, to give a beauty & lustre to my behavior is gentleness. It had more of an air of gentleness I should be much indebted.

Jan. 29. I think Christ has recommended his way early in the morning by his rising from the grave very early.

A part of the time his sister Jane was delirious before she died. She says "When her senses wandered it seemed to wander heavenward."

A revival of religion is nothing but the immediate result of an uncommon attention on the part of a church & congregation, to the death of Christ... The only effectual way to put a stop to such a work of grace is therefore to divert the attention of Christians & sinners from those truths p. 126.

Such meetings (by women only) on the part of females only, for prayer & religious conversation have at times been objected to, as both in their nature & results, inconsistent with the true delicacy of the sex. (Edwards & his wife approved the

Re hypochondriacs & temptations to world-
ly lusts - but they not equally good -

"I should by no means advise even to re-
sist the devil by entering the lists with him &
engaging in a violent struggle with the great
adversary; but rather by diverting the mind
from his frightful suggestions, by going on sted-
fastly and delightfully in the ordinary course of
duty, without allowing themselves time and
leisure to attend to his sophistry, and by com-
mitting themselves unto God in prayer. That is the
best way of resisting the devil, which crosses his
design most; and he more affectionately dis-
appoints him in such cases, who treats him
with neglect, than he who engages in a direct
conflict, and taxes his strength & skill with
him, in a violent dispute or combat.

Letter to Mrs. Pillsbury in Scotland, p. 236.

Re a call to Scotland after Berthampton trouble

"As to my subscribing to the substance of the
Apostolical Confession, there would be no diffi-
culty; & as to the Presbyterian Government, I have
long been perfectly out of concert of our unsettled,
independent, confused way of church govern-
ment in this land. and the Presbyterian way has
been opposed to me most agreeable to the
word of God, & the reason & nature of things.

though I cannot say that I think that the
Pres. serv. of the Church of Scotland is so
perfect that it cannot, in some respects, be
improved." p. 412.

When his old father lay dying - he was
Jonathan himself - when the people standing by
his bed thought he was gone & spoke of the loss to
the college & religion, he heard & spoke his last
words "I trust in God & ye need not fear"

Carey's Stat. & the Angewandten

Rauschnig, Ruckeln & Kuckeln. Layman

~~Carey's Stat. & the Angewandten~~

Van Baarsen the Steps & the Pass

Wickham the Curia & the Act.

~~Barnes & Sacramento Tennessee~~

Jarrell. All in the Steps & the

~~Mass. Jewish House Columbia Pass~~

Delays the Amagui, the, & Report. Gullet

~~Robert & the Formary Report~~

Adams Democracy

Richard Robinson - Lord Justice Steps

Amia Tols, & Hamilton, "Carey

Monroe County, Kentucky. D. L. R.

~~Rudolf, the British & the German Cabinet~~

Clarissa Shortour. Mrs Fremont

Jane Stoddard - "A Psalm in Song"

Anna - "The Garden of Kuto."

~~Madame de la Fayette - the Steps & the~~

~~Layman~~

Asking them Functions. 2 Series of the Unit. Press

~~Manfred Gray. Beauty of Thought. In Art. C.~~

● Chase 'A Party Fellowship'. Macmillan

● ~~S. S. Hale. A New England Boyhood.~~

Scott on "Revolution"

~~Brady. An Eye for an Eye. Scribner~~

~~Schuch. Collection of Good Stories~~

Robinson. Suffering of Human Nature

Peterson. The World is My Parish

Meine. The Church.

● Doran. Barabbas among the Peasants

Goodspeed. A Yankee Boyhood

Barry. The Story of the Church.

Kraemer. Chth. Essays in a New Chth. World

Demetrius. The Church

Hallam. The World. Part of Japan. Scribner

● Lund. Christus Victor. Macmillan

● Hodson. 2^d World Conf. N. Y.

Horton. Contemp. Continental Theol. Harper

Bygones. Gods & Men. Macmillan

~~Country Church~~

Berth's Jfford Lectures

~~Jan. 1842~~ ~~Frederick James~~ ~~Stewart~~

Planer.

Barnes "A ~~Account~~ ~~of~~ ~~the~~ ~~University~~"

Jacks Confessions of a Wesleyan
P. 8 John Bright.

Hatcher "Patterson & Wolfen"

Flour. "The People"

Auler "Charles Victor"

Wray and Lyons "John to the Hills"

Brooks "The People"

Reilly, G. Davidson, Robinson, Arch

Jan. 1844

~~Prof. Wm. A. Burleigh~~

~~Wm. A. Burleigh~~

Jan. 1845

100 Prof. Payne C. Lewis Hunt

100 2nd Prof. Penn. Sutter

~~Green Coll. East Angling~~

● Clark Enduring Poems for Daily Read 2⁵⁰
 Sanibel Pass. by

● " Poems for Life } Abbott Clark & Co.

● " 1000 Quotable Poems } W. Van Dusen Chicago

Jensen. The American Franklin

R. S. Baker, United American

~~Piper God in History~~

● The Power Table

● Scotch Ch. Bk of Common Order } April 1914
 Prayer for the Chh. Year } 15th or

Reformation & Anabaptism by W. Cunningham

Worship Compulsiveness Concordance

W. Cunningham. #2

David Swingsdown. Personal journals -

● Calina Charlotte

● Oxford Conf - The Kelton God's History

The Chh. Doctrine of God .90

Cunningham The Secrets of Fortitude, Logos

Berth's Offort Lectures
~~Jan Studied Great Terms Sunday~~
Baronet.

Barnes "A Sacramental Manual"
Lect. Confessions & Adoration
Lect. of John Bright.

Hatcher "Pathans & Golfers"
Glover "The Bishop"

Auler "Christus Victor"

Mary and Lyons "Sabbath & Bible"

Brooks "The Spirit of the Law"

Rising. A. B. Davidson. Robinson Smith

Jan. H. H. H.

Prof. H. H. H.

Prof. H. H. H.

Prof. H. H. H.

100 Best Preyer & Lucia Hunt

100 2nd Best Preyer Letter

Disc. Addresses

Bowen

• Debeck

• Simpson

K. Wilson

Drumbrink

Dean Chestnut

Fairg'

Wedd

Patterson

• Tyson

Chris Fordon

Christmas

1947

CHINA COLLEGES
150 FIFTH AVENUE
NEW YORK 11, N. Y.

Books for Christmas
1947

Spring - Rice

● WE Chandler -

● Speaking for Depress - State
The Poor World.

~~Frank Chapman~~

Dodd's Diary

David Grayson

Story of Jexale

● Ideas of Jexale

Galvin

A League talks to Jexale

Modern Stovemen's Ship

Drinkwater, Robinson & Co.

Brendy for Jexale

Notes of Jexale

● History of Councils

● Rights of Jexale

Cobb's Councils

How Jexale Stays

Kentucky

Vandyke, Comp. Givers

Spiny Stones

Jack London

Great Death

Santa's Story

Inside Out - Bates

Some Eastern History

Colonial Connecticut

Courses to June's

Wanderers and Solvers.

Brown - the grass

A Bird in Richard Park. Hudson

Animal & Plants

Eastern Land Birds

Central Hudson

Cap. Cal. Regio

4 Day Books

Nature in President Hudson

Elle Stan	21	M & W in Lovett	41	✓
Howard	22	J SLP	42	● ✓
Patey.	23	✓ Sidney	43	● ✓
Daisy.	24	✓		
Wm. J.	25	✓		
St. Schins	26	✓		
Pruden	27			
Wes. Bickert	28	✓		
J. A. P. S.	29	✓		
Wes	30	✓		
Lacey	31	✓		
J. B. Buchanan	32	✓		
Lester	33	✓		
Frank.	34	- M.		
Samman	35	✓		
Alis	36	25		
Joy	37	M		
Jim. Carder	38	✓		
Gene	39	✓		
Jim. Cookman	40			

1946

EBB	1	✓
• Waeine	2	✓
• August	3	✓
Patty & Bob	4	✓✓
Children	5 M	✓
Billy & Betty	6	✓
Berry	7	✓
Elliott	8	
• Holly	9	✓
Cy	10	✓
Eleanor	11	✓
Wanda	12	✓
Wig & Charlie	13	✓
Charles	14	✓
Chick	15	✓
• Aunt Clara	16	✓
• L.P.S.	17 M	✓
Peggy & Marge	18 M	✓
Ann	19	✓
Marge	20	✓

1946

75

2 ~~Young Talk of America~~ 31.20

2 Jones of Scotland Yard

Margaret Sullivan 1

Early Am. Slaves

~~The Gift of the Wind~~ 3 ✓

Agony - School of Prayer

Wm. Chandler 25

~~Epitaphs of America~~ 2 ✓

Case Book in Preaching

The Clash

Lincoln

Cocaine to Jesus

Readers not Sold 26

Jesus - the Christ, Jesus

A Lawyer Tells the Death

Brandy for Owners 27

~~I was made a minister~~ 25 29

Belle - the Jew

Alber 41

Lincoln - Barton 1 ✓

Christmas '46

Head Stamp Bombs a Down	9	
● Yankees Sheriffs	21	✓
● The Warrators	12	
Colonial Courtesans	12	
Sixty Odd	24	
Inside Out		
Factors over the Hills		
Better Homes Recipe	6	
Dearest Ladies	13	✓
● India	16	
Dear Jeff, & Sister	38	✓
Mr. Jeffery, & Reader	7	✓
Southern Sketches		
Repts. Reservoir	1	
John to George	23 14	✓
● The Crusaders	19	✓
● The Big Bosses	13	✓
The Abandoned One		
The Day of the Confederacy	19	✓
From West to Sierras	25	✓

1946

2 ~~Young Talk of America~~ ~~31.20~~ ⁷⁵

2 Jones of Scotland Yard

Maxwell Tuller 1

Early Car. Shops

~~The Top of the Wind~~ 2 ✓

Upson - School of Prayer

W. E. Chandler 25

~~Lafayette Greene~~ 2 ✓

Case Work in Preaching

The Clash

Lincoln

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Garner - The Christian

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~~I Was Made a Minister~~ ~~25~~ 29

Bellor - The Jew

~~Editor~~ 11 ✓

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1946

- ~~The People's Republics 21~~ ✓
- ~~Rocky Mt. Politics 15 33~~ ✓
- ~~Esther 6~~ ✓
- Notes of a Neighborhood
- Robinson of England
- ~~So. W. Page 6~~ ✓
- 5 Min. a Day 31 21. ✓
- Joe Breary 35, 46.
- From our Current Problems
- ~~Justice Holmes 32~~ ✓
- Frank Smith
- ~~Wardlaw of Texas 30~~ ✓
- ~~Pioneer Days 18~~ ✓
- ~~American History 11~~ ✓
- ~~From U.S. to European Disasters 4~~ ✓
- ~~Peace with Coal 10~~ ✓
- ~~Washington's America 15~~
- Spring Rice
- ~~Wardlaw 2, 8~~ ✓
- ~~State for Lost of Rhodes 35~~ ✓

~~Postman's Station~~

Crawats

Elec. towels 22, 23 ✓

~~Scrub Knap~~ 20 ✓

Mr. John C. von

Sharon H

Seminars '40-'41

Judges v. 16. Great Searchings of heart

● I K. X. v. 1. As the Lord God of Israel liveth

● I Da. XLII. 6 Discouragement.

I Da. CV. 7 He led them by the right way

I Da. CXLII. 10 The Problem of Guidance

II Chron. XX. 15. The Battle is not done

Ecc. III. 8 There is a time to love

Ecc. III. 8 There is a time to hate

I Jo. V. 20 Conscience. - Objectors

● Dan. X. 18^f The Demony of Skepticism & the course

Matt. XXII. 29. Ye do err because

Matt. XI. 1 John the Baptist

Matt. XVI. 15 The Other Two Beelzebubs

Matt. XXIII. 37 God Seeking men

● Matt. XXIII. 20 The Eternal Presence.

● Mark v. 9 We are Legion

• v. 37 The Inner Circle

• v. 24 He could not be tied.

Mark X, 17-22 Simplicity & Complexity.

Luke Prayer.

Luke III. The Word of God came to John

" XXIV, 12 The Upper Room

John I, 6. A man sent from God.

" I, 32 p. The Holy Spirit in John's Gospel

" XII, 5, 6 Judas

" XIII, 13 Traitor and Lord

" XIV, 33 The New Commandment

" XIV, 3 The Second Coming

" XV, 2 Because they have not known

" XV, 16 Jesus Christ - our Traitor

" XVI. Some Lessons

Acts I, 8. What is the Power

" IV, 12 No other name

" XV, 17 - Compromise

" XV, 4. Verba etell.

John, V, 39 Jc. Central Theme of Bible Study

Room I.1 Christ's Mastery of Paul.

● "XII.2 Hope

● "XV.18 Joy

I Cor. I.28. The things that are not.

Room XVI.5 The Church in the House.

I Cor. II.2. The Place of Christ in Life

II Cor. III.5 The Sufficiency of God.

II Cor. IV.6. The Face of Christ

II Cor XII.2. A Man in Christ

● Eph. II.14 Unity.

Phil. I.6. How to maintain a Good Life

Gal V.25 The Holy Spirit

Phil. III.8-10 that I may gain Christ

" 12-14 I count not - to have apprehended

II Thes II.7 The Mystery of Iniquity

● II Tim. IV.7 The Real Light of Life

●

II Cor II.3 Two Ways of Approaching Christ

XI.27 He endured as seeing

- Jas. I. 2 The Perils of the Christian Life
 I P. II. 21 Learning as an Example.
 I P. II. 25 How find Freedom & Peace.
 II P. I. 12 To-day's Gospel.
 James - The Epistle
 I P. II. 3 Announcing Grace

George Boerlin

- Grace and the Bible
 Grace and the Father. Part I
 Grace and Prayer. Sermon
 The Word and the Bible.
 The Immediate Task of the Church
 The Present Status & Outlook of the Church

What is Christianity

- Elements of Growth in Christ
 L. IX. 38 The King Growth
 The Church as a Fellowship
 Christy. as Adventure

I Thimgs XIII. The Way of End from Jericho

● Isa. XXX, 21 Backward to be Forward

● Acts IX, 26 A Safe but Impopular Trade

Rom XV, 13 Joy

Christy. & World Service

Weaknesses in Christy.

Christ & the Problems of Today

The Business of the Church

Some Essentials of Evangelism

● Signatures - Types & Preaching.

What Christ does for me - Brooks.

The Present Issue - Satter.

The Consciousness of Christ

Wanted - Followers not Leaders

●

●

The Seminar Plan

- What Christ is to us. Brooks. R&S
- What can we Preach Today.
Jones and His Bible
The Remoter and Bible
The Bible and the National Life
Preaching and Preacher
The Function of Preacher in Con. time
What can the Ch. do to work a good better
- The Present Grand Task of the Church
How Can the Better Grand be brought in?
The Immediate Task of the Church
Caleb. Fideon Elych
The Battle is not Jones but Gods.
Psalm XI. 3.
- Judge What is Right.
- Psa. XXXIV. 5. Radiant
Psa. XLII. 6. Discouragement.
Psa. CXLIII. 10. Guidance
Isa. V. 20 Conscience

Daniel I. 3.4.8

Christ's Call. Matt IX. 9.

John the Baptist Matt. XI. 11

The Jews Offer Bread to Jesus. Matt XVI. 15-18

He does not - because Matt. XXII. 29

Food seeking man Matt XXII. 37

When Jesus was there Matt. XXV.

The Eternal Presence. Matt. XXVI. 20

The Inner Circle Mark V. 37

Come to Me Matt. VI. 31

He could not be His. Mark VII. 24

Simplicity & Complexity. Mark X. 17-22

Possibility. Mark X. 38

The Calls of Jesus. Mark X. 49

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Luke XVIII. 1. Men ought to Pray

Jesus as a Man of Prayer

The Upper Room. Luke XXI. 12

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- " X. 12 Hope
- " I. 1. Christ's teaching of Paul.
- " IX. 17 Every man's life a Plan
- " XII. 11 Yervant in spirit
- " XVI. 5 The Church as the House

I Cor. I. 28 The things that are not.

- " IV. 2 Yaitfulness
- " XI. 1 Not leaders but followers
- " XI. 3 The head of Every man
- " XVI. 9 Many Adversaries.

II Cor III. 18 How become a better man

- " IV. 6. Gospel of the Face
- " IV. 7 In Eastern Vessels.
- " V. 20 Ambassadors
- " VI. 13 Be ye Enlarged.
- " XI. 4 Paul's Challenge.
- " XIII. 10 Building

Eph II. 14 Unity

Phil I. 6. How maintain a full life.

Phil. IV. 8 Think on these things.

I Thess. IV. 11 Steady to be quiet.

John I. 6. A man sent.

" I. 33 The Holy Spirit in John

" I. 42 Then and - then shall be

" I. 41-45 Jesus the Word of life

" III. 3. 9 Can men be made over again

" V. 39 J. C. the Central Theme of Bible Study

" VIII. 27 How think of God?

" VIII. 289 The Consciousness of Christ.

" IX. 3. Neither did this man sin

" XIII. 33 That ye love one another

" XIV. 3 The Second Coming.

" XVI. 2 Fatherhood

" XX. 16 Christ as Master

" XXI. Epilogue - Lesson

I Jno. IV. 3 Announcing Jesus

Acts I. 8 The Power

" IV. 12 No other name

" XVII. - Wars Still

Heb. II. 3 Jesus Came To Approach Humanity

● " XI. 27 Endured as Seeing

II Peter I. 12 Today's Gospel.

Heb III. 1 Consider Jesus

" XIII. 18 Showed with Temptation

Jas. I. 2, 3 Value of steadfastness

" Temptation

" Perils of Chrn. Ministry

I Peter III. 15 Christian Rationalism

II " II. 13 of New Earth

Used.

Dallas

- Perils of the Ministry
- What is Christy.
- Discouragement
- Christ's Ministry & Paul
- The Eternal Presence

Festive

- Weaknesses of the Church
- Two Ways of Approach
- The Minister and Bible

Albuquerque

- Jesus and God
- Jesus and His Bible
- Jesus and Prayer

Bisbee

- Consider Jesus
- Where is the Power
- The Church in the House
- J.C. as Worker

Leroy

- Waco Steel
- God Seeking Man

Joy

Jenn. - National Bridge

The Bible not yours but God's

The Business of the Church

How to become a better man

Calvary

- The Consciousness of Christ
Granted - not leaders
A new Heaven & earth.

Paul Salt City

The Present State of the Chrn. Church

Preaching Needed Today

- When Saw with Him? Consider It.

• Boice

Points of Ministry

Yeastfulness

The Ministry has Bible. God's character

Spokane

Preaching - Thately, York

What can we preach today?

Phil. II. 6

Spokane

The Eternal Presence

The Business of the Ch. (Spokane Ter)

Perils

Consider J.C.

Kearney

A New Earth

Jesus in Eastern U.S.

The Heat of Holy Love

Colorado Springs

The Consciousness of Christ

The Church as Fellowship

The Eternal Presence.

Used in Chattanooga

- What is Chhity
- Is Chhity gaining or losing
- Can't seem to head over
- Backward to go forward
- The Call of Christ
- Consider Jesus
- In Upper Room
- Rom. 1.4

- The Business of the Church
- Preaching headed today
- The Ch. in the House
- Psalms 11.3

Hastings, Dub

Psalm 11.3 Backward, Turn Circle

- Joy. Ever Searching

- Cedar Rapids

Paul

Act 1.6

Business of Church

Colorado Spgs.

The Business of the Ch.

Nov. 16

Bible

Consider the

Where is the Power

The Ch. in the House

It as Waster

Illegitimate

from God

from this Bible

Jesus. Prayer

Parkville, Ky.

John XXI

What can Church do for a Better World

The Minister, his Bible

Used.

Massachusetts

- Perils Webster Grove
- Benson Brooks "
- Psa. XI. 3. "
- Jesus, God, Bible Prayers Chellicote
- Mass. Hill, Yellow Inf. Springfield.

Ohio.

- Berea Mt. Zanesville
- Eternal Presence "
- Je de ser "
- Disengagement "
- Our Evang. Dash "
- A Ban Sent from God "
- Phil. I. 6 Wellington
- Exekomoso Abbot "
- What Christ's Death Means "
- What is Abbot Le Roy
- Looking Back, Toward "
- Je de ser "
- What is Abbot "
- Phil I. 6 "

The Amateurs the Bible

Cochise

Dykes of preaching

"

Grandstands

Franklin

Iron Circle

"

Fellowship

"

The Amateurs the Bible

Carton

Bowman

"

Stops

"

Perils

Keniloy

When saw was there

"

It as Amateurs

"

Kentucky

When saw was there?

Bowling Green

What is that?

"

It as Amateurs

"

Nebraska

Backward to go forward

Hastings

Free searching of Heaven

"

Iron Circle

"

Canton

The Westminster who Bible

Bowen

Hope

St. Louis Presb.

John xvi. 2

Discouragement

The King in San Jose

Parish of Westminster

Benson Brooks

Hyson. Ps. xi. 3

Carthage Mo

The Consciousness of Christ

The Eternal Presence

Unity

Marshall

Perkins

Fellowship

A man sent from God. A New Earth

Wilmington N.C.

What Can we Preach today

Churches Ministry of Peace

Work on these things

Schencksville

- Periods of the leeward
- Stops
- The Gospel for Today

Carlisle Road

Periods of leeward.

Discouragement

Paul's acceptance of Christ's destiny

Scranton

- Going back to A. J.
- Discouragement of the Church
- Direction of leeward. Your type
- Present day friends

Chattanooga

- Training church. German Plan
- What can we preach today
- In leeward & in Bible
- It can't be made things
- In Eternal Presence

Chestnut Level

Deming. H. Benson's Penn's Phil I. 6

H. Amster's New Bible

I Cor. I. H. Great Trump

Spencer Indiana

Berliners. New Bible. Eternal Presence

San Francisco

Reference to H. 2.

Chry. as Adventer

H. of Jesus

Great I. 1.

What is Christ.

Psa. x. 3.

Quaker's H.

Perils of Quaker's

H. Eternal Presence

Spokane

- Preaching. Healthy Text
- What can we preach today
- Rev. I. G. Dravess & Church

Visalia

Ward Shie

John X 4. 2

What can we preach today

Saratoga

- Fellowship
- Types of Preaching
- Learning God from Jesus.

Seattle

Essentials of Preaching Bro. & Church

Simplicity, Explicitly

- What Christ does for us.

Portland

A man sent from God

Je do see

Prayer

San Juan.

Recovering the A. 2.

Chateau as Adventure.

The Food Laws. Grant I. 1

The Inf. of France

What is Chateau.

Pr. X. 1. 3.

Seminars '42-43

Gen. I. In the Beginning God.

- I. 26 Let us make man in our image
- XXVIII, 17 Learning to find in small things
- Deut. XXXIII, 16 The Good Cheer of God's Will
- II Chron. XX, 15 The battle next year
- Judges VI, 14-16 Gideon
- II K. XVIII, 1 Elijah (XI. 3) Round Robin
- Psalm XLII, 6 Discouragement
- Psalm CXLIV, 10 The Problem of Sin/Dance
- Ezek. I, 9, 12 They turned west
- Dan. I, 3, 4 Daniel
- Dan. X, 18, 19 Ministry of Heaven intercessors
- Psa. XXXIV, 5 They looked & were radiant

Walt, The Divine Longingness of Christ

- " XI, 11 John the Baptist
- " XVI, 15-18 The two breadstaves
- " XVIII, 1-5 Except ye turn - Sandalwood
- " XIX, 27 What Christ can do for me
- " XXVIII, The Word & Companion of God
& Eternal Presence

Mark - The Good News.

" V. 9 My name is Legion

" IV. 37 Peace be still

" VI. 24 He could not be hid.

" X. 38 Possibility

Luke II. 49 He shall be

" III. 1 He was God come to flesh

" XI. 42 I came to cast fire
from as a Man of Prey

" XI. 27 As he that serveth.

John I. 42 You are - then shall be

" II. 3 Can man be made over again

" V. 39 J.C. the central theme of Bible study
The right judgment & will

" VIII. 28 The consciousness of Christ

" X. 13 The healing flesh

" XII. 5, 6 Judas

" XIII. 13 I am your Lord & Master

" XIII. 33. The New Commandment

" XIV. 3 The Second Coming. Cairns

- John XIV. 21 He manifested Christ
- " XV. 21. On not being afraid
- " XV. 5 Without me ye can do nothing
- " XV. 15 Not servants but friends.
- " XVI. 2, 3 Because -
- " XVI. 33 Declaration
- " XVI. 4 I have finished
- " XVII. 5 I have glorified
- " XVIII. 1, 6 In the world - not of it
- " XIX. 15 Away with skin.
- " XX. 27 Be believing
- " XXI. Some lessons
- " XX. 24 Shows. Appeal to the love of Christ
- I John V. 4 This is the victory
- Rev. XI. 1 The measure of God's suffering
- Acts I. 8 The power
- " XV. 21, 28 Who shall
- " XXI. 17-36 Compromise

I Peter II. 21 Christ the Standard

" II. 11-25 Show find freedom - peace

" III. 15 Chrs. Rationalism.

New Heaven + new Earth

George Burrows

Baltimore Pers. Conf

The immediate task of the Church

What can the Church do toward a better world

The duty of the Church in the world.

Jesus and His Bible

The Interpreter and His Bible

What can we preach today?

De ix. 6 Elements of worship in Jesus

What is Christy

fellowship

The meaning of Christ

The relevance of Christ

Brookline

Gal II.20 Christ with in - for us

● V.25 the Holy Spirit

● Eph. II.14 Unity

" II.25 members one of another

Phil I.6

" II.8-10 that I may see Christ

" III.12-14 I count not myself to have

" IV.8 Think on these things

" IV.13 What help from Christ

● " IV.19 I need thee every hour.

II Thess. II.7 The mystery of iniquity

II Tim. I.7 Fear

" IV.7 the real fight of life

Hab. II.3 Two ways to approach Christ

" III.1 Consider Jesus

● " X.7 Rule of a royal life.

● " XI.27 He entered as sheep

Isa. I.2 Perils

" I.23 Value of hardness

I Peter II.21 Leaving us an example

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- Essentials of evangelism
- Ignorance and our needs

Matt. XXIII. 27 Food seeking man

John. XI. 8:6 Judas

II P. I. 12 Today's Gospel

Christ & the Problems of Today

- The Meaning of Christ
- The Relevance of Christ
- The Church. Colossians 1:17
- What is the Church's Business
- The Preaching Word Today
- The Bible in our Lives
- The Ten Commandments. Mark 10:37
- Holiness. Luke 11:34
- The Church of the Future. Mark 16:7
- How to maintain a full life. Phil 1:6
- The present issue - Jesus' views of life
- The Battle is not yours

Sermon

1. Youth. Hope Love Prayer. Duty Joy
2. Paul. Calab. Elijah Fisher. Fair. Regular Justice
3. The days of the last week. John XIV. 27
4. Paul. Some kinds of his.
5. The Four Gospels
6. Friends & enemies of Paul.
7. Good news of the Son of God. Mark I. 1
8. What Christ means to man
9. Prayer in the U.S.
10. Breathing, Seeing, Loving, Praying, Feeling, Getting
up, Sleeping, Believing, Obiding, Doing, Experiencing
11. Incarnation. Death Resurrection. Ascension. Advent
12. Rom XIII. Ye want. Hope Tribulation. Strife

HAROLD B. BELCHER, Treas

THE AMERICAN I

14 BEA

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● Wm. E. Chandler

Lofcadis Stearn

Mississippi Laagers 33 ✓

Case Work in Preaching

The Clash

Lee Tai-fu

Covenants of Jews

● "General Men Power 44 ✓

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Jaeger - The Chth. East.

Calder. Chth. East

8. Mackenzie

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● Share you Lost God

● Yankee from Olympus 7 ✓

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 I was made a Democrat - Stegler
 Ballad - The Jews
 Alban
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 Jas. Madison 32 ✓
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 High Country Montgomery 19 ✓
 Arthur Yama Eisenstein 10 ✓
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 American History Stephens 9 ✓
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3 So. Mountain boys	#0. 36 ✓ 43 ✓	
The New Evangelism - Matt.	34	✓
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Five Minutes	27 ✓ 28 ✓	
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How to See Beasts 16 ✓

A Guide to the Street 27 1 ✓

Rocky Mt. Politics

Pioneer Day. Style 11

Peering in Great Ears 3 ✓

Cine Sailing in the U.S.A. 12

Carroll - the Russian Journal 4 ✓

America Now 2 ✓

Edr. Wilson - Water Lover 13 ✓

Exter

W. S. Hudson 1 ✓

~~How to see Beasts by in pictures~~

Notes of a Vagabond

Grant Smith 24

W. Hows of Texas 1

Warner House 11 ✓

C. S. + World Court 39 44 ✓

1945

Redding Big Hampton

- | | | | |
|---|---------------------|-------------------------|---|
| • | Ann Clark | \$100 + 40% charge | ✓ |
| • | Donna | Box of fruit candy | 0 |
| | W.P.S. | Candy | ✓ |
| | Ann Jones | John hat shoes | ✓ |
| | J.P.P.S. | Bullman "Under Arms" | ✓ |
| | Winterland | Paper cutter | ✓ |
| | J.P.S. | Prayer + Prayers | 0 |
| • | Marshall | Cake + box | ✓ |
| | Alvin | Candy | ✓ |
| | Pattie | Box in the 60's | ✓ |
| | Pepper, Bluff + Ann | | ✓ |
| | M.H.S. | The Following of Christ | ✓ |
| | Miss Lovett | Shoes to India | ✓ |
| | Co. | The Great Deer | ✓ |
| • | Wing | Sweater | ✓ |
| • | Maxine | Seis-alu | ✓ |
| | Angela | Sungar | ✓ |
| | Jewman | Great S.A. Books of art | ✓ |
| | J.S.B. | Historical Atlas | ✓ |

Patsy	Shirley & the Parsons	✓
"	Beautiful Britain	✓ ●
Del	Calendar	●
Haley	Scotsman Calendar	✓
Harold	Engagement "	✓
Ernie	Bridge	✓
Lester	Parents	✓
Donella	Amico from W. Ath. Club.	✓

1945

Ed. B.

1

0

● Karmie 2

0

● Betty & Betty 3

✓

Betty 4 2.50 ✓

M

R. B. II 5 2.50 ✓

Augusta 6

✓

Patsy Bob 7 ✓

✓

J. B. & Yvonne 8 ✓

✓

● Holly 9

0

Ey 10

0

Eleanor 11

0

Worget. 12

0

Aunt Clara 13

✓

Kay, Charlie 14

✓

Ch. Barbara 15

✓

● Charles J. 16

✓

● Jim, Caroline 17

✓

Red 18

✓

Lucy 19

✓

J.S.P.S	20 ✓	Peggy M 39 10 ✓
Alice	21 M	Ann M 40 2.5 ✓
Sony	22 M	May M 41 2.5 ✓
Jeanie 25.	23 M	Dorah 42 ✓
Daisy	24 ✓	Waren 43 ✓
Miss Jennings	25 ✓	Thomas 44 ✓
Miss Wren.	26	Miss Lovett
Miss Bidder	27 ✓	
Miss Pinder	28 ✓	
Starchins.	29 ✓	
Silvers. 15	30 ✓	
Kilmer.	31 ✓	
Lester.	32 ✓	
J.F. Buchanan	33 ✓	
G.D.	34 ✓	
Jan	35 ✓	
M.P.B 10	36 ✓	
Eden 10	37 ✓	
Big	39 ✓	

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Will be Paid
by
Addressee

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FIRST CLASS PERMIT NO. 7, SEC. 510 P.L. & R.

JAMES GOULD, T

Phil

Christmas

1944

~~Beaton. Children of Light 30~~

• Vermont

• ~~John & Helen Beaton 27~~

• ~~Oratory by life 29~~

• ~~Assignment from East. 28~~

Hughes. I am made a lunatic

~~Larkin & Royal Greenleaf 118 200~~

~~Jones - Charles & Irving. 31 25 100~~

• What does freedom want.

• King Kenneth.

• Job is my Pilot

Danny	48 T 819A	1.95
Howard	"	"
Gene		
Maife Jr	Beats	1.
Charles III	Carboy	
Beryl.	Puffs	1.95

Traces / 1944

Ed. B.	1	
• Billy & Betty ✓	2	Cash ✓ 20
• Marnie.	3	
• Pat & Bob ✓	4	Cash ✓ 25 ✓
Jean, Don, Tiona ✓	5	Cash ✓
Clara ✓	6	
King & Charlie ✓	7	Cash 10 ✓
Chas. & Barbara ✓	8	
"Chick"	9	Cash ✓
• W.P. B. ✓	10	Cash 10 ✓
Peggy & her ✓	11	Cash 20 ✓
Ella & her ✓	12	Cash 20 ✓
Nes ✓	13	
Suecy ✓	14	
J. W. P. B. ✓	15	
• Augusta. ✓	16	
• Stally	17	
Caroline	18	
Eleanor	19	
• Margot	20	

Mrs. McMillan	✓	21	
Bill Jenkins &c		22	Cash
Marshall.		23	Cash
Alice & John.		24	Cash
Susan Pinder	✓	25	
Mrs. Bidwell.	✓	26	
Dianna	✓	27	Cash ^s 10 ✓
J. R. W.		28	
D. L. P.		29	
W. G. Buchanan.	✓	30	
John & Caroline	✓	31	
John & Vera.	✓	32	
Daisy	✓	33	
Mrs. Jennings	✓	34	
Lester	✓	35	Miss Lovell 40 ✓
Anna		36	Mr. Wilson 41 ✓
Thomas.	✓	37	John Gray 38 42 ✓
Antonia	✓	38	
Sam P. Gato	✓	39	

1944

W.P.B.	Candy	✓
• King	Bath gown.	✓
• Miss Lovett	Bureau scarf - Bath	✓
Daisy	Book. Old mfg. picture & life.	✓
J.A.P.S.	Jarkee from Olympus.	✓
Lacey	Basket of foods	✓
Ann Clara	Sweater	
Peggy	Daisy, Shaps & Cand	
Ella	Cones n "	
• Mrs. Dorothy	Maple Sugar	
Shaf.	Cashew nuts	
E.B.	Books	✓
Inman	d. & photos for school	✓
Gy	Dante Dances	✓
Marion	"Ways a Goodnight Night"	✓
• Weston. Press.	Key case	
• Jenks	Coke. Candy	
Buchanan	Winkles on	✓
Alice	Candy	
Patty	Plum Jam	

Augkata

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● Daily to the Islands. W. J. T. Co.	17
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Boston A. Lincoln	7
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● I married Adventure - G. Johnson	19
Thomas Jefferson Thomas	41
Dennelov's Commentary	18
<u>Song of Bernadette</u>	1) 25
Letters Coal Spring Rice	
Papers of Cal. House	1
Gen E. Chandler	
● Lofcadie Hecent 2 vols,	
Kississipi Laupad -	
No. Clark - Andrews	
La-thinking Kississious	
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● Case with in Pranchung - Rhoades	
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Dunmore's Commentary	18
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The Clerk - Andrew	
Re-thinking Missions	
Wally's Boy - Stephens	20
● Case Work in Preaching - Rhoades	
● Ser. Saifu. Dr. Lewis	
● Lomas - Letter to Jesus Christ	
● Martin - General Map over	
● Henderson hat Guts Solves	
● Farrier - The Chn. Path	

MEADOW BROOK NURSER

28 ENGLE STR

Christmas 1943

- W.P.S. Box of Candy ✓
- Ella Sand tarts ✓
- W.P.S. Book. ✓
- Abby - Almanac. ✓
- Jim - Carolin. - Sausage. ✓
- Lester - paper ✓
- Mrs Buchanan ✓
- Mrs Barnes - Sewing Machine ✓
- Lucy - Basket ✓
- Daisy - Binding leather ✓
- Aunt Clara - Hat ✓
- Wm. - Blanket ✓
- Aunt Clara - Xmas - Hat ✓
- Ann - Satchel ✓
- Daisy - Howard - pair of work ✓
- Agnes - Biscuit box, marzipan basket ✓
- Holly - children - Candy ✓
- E.B.S. Books, coast, sweater ✓
- Sheep - suits ✓

Bali Probs - flour ✓

Ceratan Press. - Biang ✓ ●

Press. Biang ✓ ●

Bellor - The Jews

Chas. Lewis

Johnson, Learning & War

Kramer - From Indifference to Stupidities

Agnes - Essential Clarity

How to Deal for Last Ed

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Erica	27	Silvya	46
Lucy	28	Janis	47
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Augusta	30	Mrs. Anita	49
Mary	31	Mrs. Barnes	50
Mrs. Connel	32	Kim Doonan	51
Mrs. G. G.	33	Mrs. Lovett	52
Mrs. Pinder	34	Mrs. Damer	
Mrs. Pidgeon	35		
Daisy	36		
Ann	37		
Shilpa	38		
Sudhan	39		

Christmas 1943

EB.S. 1,

• Wannie 2

• ✓ Patty ✓ 3 Bob ✓

Juan 4

Don 5

Niona 6

Billy 7

~~Betsy 8~~

• Beryl 9

• Kelly ✓ 10

Cy 11

Eleanor 12

Kangat 13

~~Clara ✓ 14~~

~~July ✓ 15~~

• ~~Charles 16~~

• ~~Cher Barber 17~~

~~Charles III 18~~

~~W.P.S. 19~~

~~Peggy Sharp 20~~

each Sunday. We knew that it represented from a fourth to a half of what she earned each week and an elder and I remonstrated with her. "You should not give so much", we argued, "The Lord, we are sure, asks no more than a tenth from you. You should put something aside for your old age when there will be no one to support you."

"Ah", she replied, "But the good Lord said, 'Be not anxious.'"
not

To that we agreed but we reminded her that He had/bidden us give all that we had, nor had He forbidden us make some provision for the future. But she clinched the argument for herself when she said finally by way of dismissing us, "Ah, but you do not know how much I love the Lord." I suppose that that sums up too the consecration that is expressed in the widow's mite. It is love so deep and so fine that we ordinary folk can't appreciate it.

I hope that you will see that these dollars get to Ivan Wilson's work with just a word to him in regard to their source.

With kindest regards, I remain

Cordially yours,

(signed)

NORMAN E. NYGAARD

Letter from Chiang Kai Shek and wife

COPY

A letter from two of the most representative persons
in the public life of China today

My dear Bishop Roots:

In reference to our conversation last week in which you mentioned that you are soon sailing for America, my husband and I are taking this opportunity to send through you a greeting and a challenge to the Christians in America.

Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism.

Certain areas of China are definitely in Communist hands. In the provinces of Fukien and Kiangai, for example, through the great effort of our Nationalist armies this spring, many portions have been regained from the Communist control. In the rehabilitation of these areas, the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed.

Far from the policy of retrenchment to which the churches of America have committed her, China needs not fewer missionaries but more; trained to advance a program of rural reconstruction, education, methods of cooperative effort with the humility to learn from the Chinese their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal of His service.

We believe that Christianity can give to China what Communism never can--a sense of the Divine Purpose of a loving Heavenly Father in our lives.

We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China.

*Letter from Candidate for Foreign Missions
receiving aid from the Board of Education*

Stanley Gould ran an elevator from four P.M. to midnight each day so that his wife might have the privilege of studying at the seminary. She was the first woman to receive an M.A. in Religious Education from McCormick.

August Orr

"I answered Mr. Sterrett's appeal with a reduction of \$25.00. That doesn't mean I over-estimated my budget previously but I feel there is no reason why I shouldn't share a bit of the heavy financial responsibility you leaders face for our sakes. I have never failed to find a way out financially, although at U.D.U, I went on three square meals once in three weeks, but that didn't do me any harm, and I did learn how it felt to be hungry, so I know the experiences of many people today. I have quite a number of times been without money, gone to the postoffice, or received in the direct mail, to find money from some friend, which money I had in no way solicited or expected. Then, too, I maintain my hospital job and have gotten \$205. the past year as donor at transfusions."

Henry Schweinfurth - Medical student in Northwestern. - running elevator every night from 11 P.M. to 7 A.M. in order to secure medical training for Foreign Mission service. When asked if not too great a strain, he laughed and said, "No, I have gained 10 lbs. since taking the job and find that with the quiet uninterrupted time for study, my work is steadily improving."

Arch Gould - I wrote Dr. Gould in September that if a grant of \$50 to \$75. would help him out of his difficulty, we would try and find the amount for him. He replied, "You were most kind in your letter of September 13th. Since I last communicated with you I have given a blood transfusion and consequently have sufficient funds to last me for the next few months. If I am fortunate enough to serve again as a donor in December or January, I shall be able to take care of my expenses without any outside help".

James Herring - Earned his own way through college and two years of medical school; was forced to drop out and teach two years and to earn money for the last two years of medical school. During this time he became engaged to a young lady and they decided to marry while he was still teaching in the University of Illinois. Mrs. Herring left her kindergarten work at the Gary Neighborhood House and took a course in secretarial work. When they had said ~~example~~ ^{example} and she had finished her secretarial work, they went together to Louisville and Mr. Herring entered the medical school, and Mrs. Herring secured a splendid secretarial position and supported the two of them while Dr. Herring finished his medical work.

^{the Church in}
And the voice of India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January 1933:

"We cannot, therefore, at this time restrain ourselves from sending you a call to 'come over and help us' with all the earnestness and passion at our command.

"1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.

"2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists, and Untouchables) to whom Christ and His message have not yet been demonstrably put.

"3. The small Church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian Service and for effective witness to the regenerating power of Christ.

"4. The rural Churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.

"5. Doctors and Educationalists are needed for Mission Hospitals and Colleges - to serve India towards stronger and saner citizenship.

"We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type - missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ,- such are in greater demand now than even before.

"Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room, coupled with the consciousness of ability with the help of God to meet these needs - constitute a call the Divine source of which no one can easily doubt.

"We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India."

Domalal April

Ever since 1819 the secretaries of the different Foreign Missionary Societies in the city of London have met in monthly meetings each winter to confer and praytogether. Several years ago Dr. John H. Ritson of the British and Foreign Bible Society wrote a short history of this meeting. The following paragraph indicated that the problems which we face today are not fundamentally different from the problems which have been faced from the beginning:

"At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849. 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.' 'Criticism from without never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's famous L.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or those controversies which have recently been moved in the Christian Church?'"

All this sounds very modern, yet this was nearly one hundred years ago.

Retention on Problems of Mission Bys
in London a Century Ago

COPY

JESSE VANDENBURGH - WHOLESALE GRAIN
518 Cotton-Grain Exchange Building
Oklahoma City, Okla.

February 27, 1933

F. E. Sibley, Sec'y of Finance,
Presbyterian Church, New York.

Dear Sir:

I am asking the Treasurer of the Second Presbyterian Church of Oklahoma City the privilege of sending the enclosed check for \$10 which we wish to go to the Board of Foreign Missions to the credit of the Second Presbyterian Church in order that I might give you a little history regarding this contribution.

This contribution was given to the church with the instructions that it go for Foreign Missions by Mrs. Maude Sullivan, 1636 N.W. 15th Street, Oklahoma City.

Sixteen years ago when her baby was one year old her husband tied a ten dollar gold piece to the baby's wrist as a birthday present and at the same time pleased the mother very much.

At that time conditions in this home were very satisfactory - a nice home, expensive clothes, positions and activity in social and church affairs.

A few years later the baby died with smallpox. Mrs. Sullivan also contracted the smallpox and came near dying at this same time. Later her husband fell from a capable respected citizen to a habitual drunkard and "dope" addict. He is now a vagabond in one of our southern states regardless as to all his family and friends.

Mrs. Sullivan is a victim of cancer so far advanced that we can hardly hope that she will be with us many days. In another month her sick benefit insurance will stop. She has one daughter at home who is working on a small salary which was reduced the past few weeks. Another younger daughter is placed in an orphans' home which has agreed to look after her until she is 18. She will have no resources after another month except what her daughter can give her on a very small salary. In her bed she is doing some needle work in hopes to make a few dollars that way.

As a faithful systematic steward she has arranged all affairs for her long journey except as to the disposition of this \$10 gold piece which she has carried and loved on account of the history connected with it. In all of her need it is too sacred for common things, so she gave it to me with instructions that it be used as indicated above, making it immortal and eternal as it might be used to influence lives and make personalities into the likeness of her Savior. Her life, amid all her affliction, is a testimony of the sustaining power of God. She says that these later days have been her best, since she has come to realize values and all that friends have meant.

Pardon this long letter but as her S.S. Teacher, an Elder in her Church and a neighbor for about 20 years I am constrained to tell you the history of this contribution, with this one request. Will you acknowledge receipt of same direct to Mrs. Maude Sullivan, 1636 N.W. 15th Street, Oklahoma City, with some words of cheer which will mean so much to her in these last days if so it be God's will.

In gratitude for a Gospel that is sufficient in all circumstances and experiences of life, I am

Yours sincerely,
(Signed) Jesse Vandenburg

Extract from letter from Rev. and Mrs. John C. Smith,
Wakayama, Japan, December 8, 1933.

"The life of one of the pioneer Presbyterian missionaries in this district, Dr. Hail, is an inspiration to us. He and his wife died more than five years ago but his name is still known in every home in the ken I believe. He went from house to house telling the story of the gospel. In the early years Christianity was not known by its right name at all but was called "Hail's religion." In the three months we have been here literally dozens of people in unexpected places have expressed admiration for Dr. Hail. He and his wife are buried in a Japanese cemetery about ten minutes walk from our home. Not one English word is engraved on the plain stone marker. In addition to their names in Japanese there is written Philippians 1, 21: "For me to live is Christ, and to die is gain." A Japanese minister who worked with Dr. Hail told us that every time he had been to the grave there were fresh cut flowers upon it. We have visited it three times and found flowers each time. No one knows who does it but five years after his death he is so honored that some non-Christians keep his grave fresh with flowers. We are proud and humble to say that we are working in his place."

Dr. Hail's Influence at Gotayama

Finally, the General Assembly desires distinctly and deliverately to inscribe on our church's banner as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: "Go ye into all the world and preach the gospel to every creature;" regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence, and as one great comprehensive object a proper conception of whose vast magnitude and grandeur is the only thing which in connection with the love of Christ can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity. The claims of this cause ought therefore to be kept constantly before the minds of our people and pressed upon their consciences, - and every minister owes it to his people and to a perishing world to give such instruction on this subject as he is able; and to this end the monthly concert ought to be devoutly observed by every church on the first Sabbath of each month for the purpose of missionary instruction as well as prayer, and it would be well to accompany their prayers with their offerings. To the same end the Assembly earnestly enjoins upon all our ministers and ruling elders and deacons and Sabbath school teachers, and especially upon parents, particular attention to our precious youth in training them to feel a deep interest in this work, and not only to form habits of systematic benevolence, but to feel and respond to the claims of Jesus upon them for personal service in the field. And should a Sabbath school paper be established, they recommend that at least one page be exclusively devoted to this subject.

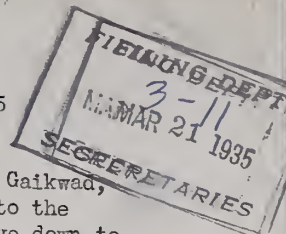
Do. Pras. p. a. adom

et separation (81)

en 7. Anserians

Rh... to ...

Extract from letter of Florence Schafer, Miraj, India, January 1, 1935



We had an unusual experience yesterday evening. Balasahib Gaikwad, formerly prime minister of the State of Kolhapur and always friendly to the hospital invited us to dinner at his village near the river. We drove down to the river (Krishna) where he met us and took us across the river in a big boat. The boat could not come to the shore as the water was too shallow, so we were transferred to bullock carts for the rest of the journey to the village. As long as I have been in India I had never before been in a bullock cart. It was not as rough as I expected, but I thot if I were a patient with a broken bone or some tender place and had to bump along for several miles instead of just one or less it might appeal to me differently. Balasahib rode in a cart all by himself and headed the procession. As we neared the village the band came out to meet us and escorted us the rest of the way to the tune "There's no place like home". The boy scouts of the village in green shorts and tan blouses with dark purplish red caps formed a double line to the entrance of the festive place and stood in salute as we approached. And wonder of wonders we were entertained in a Hindu temple. Imagine us marching in with our shoes on. I did not realize we were in a temple till after we had been seated. Then I saw the bell for waking the god and when we sat down to the meal I turned and saw three idols behind me. Imagine it. Times certainly have already changed in India. The boy scouts entertained us before dinner with imitations of Indian musical instruments, bird calls, and sword dancing and also the village dancing with cymbals, than which there is nothing more graceful and rhythmic. Our dinner of curry and rice, curried meat, hard boiled eggs, and some Indian dishes (imagine meat and eggs served in a Hindu temple) was served on banana leaves and all was dished out by hand and we ate with our fingers. I always fear amoebic dysentery infection on such occasions but we cannot refuse, it would offend. It is really part of our job. We had to hurry away after dinner to get back to the hospital in time for evening reports so we walked to the river and did not wait for the bullock carts and so made much faster time. But we had to wade to the boat when we reached the river.

1050

Atlas forestes in a Temple
W.D. Mission

Summit Bay, Dec. 1914.

- 1. What time may I spend on tasks for students for reading? friendship. 4. Esp. how should we spend evenings?
- 2. What are the principles which should determine our discharge or our delegation of tasks.
- 3. The problem of judgment of measure, men. In this case of Brown. Muntoby. How - be the good only? of Muggen, Galt.
- 4. The principles involved in the act of putting others - the unreliability of our judgment - our likelihood to doubt better than plans. How much is about what has much better yet.
- 5. How may we detect our own faults & errors - free ourselves from them & their consequences. Blind - A. Muntoby. Muntoby. by accident - Muntoby.

- 3 Latin American Conf. - Progs. - London Report at Cincinnati
- 5 Personal relationships - The spirit of Absalomism. Wash. Inst. Meet.
- 2 The revealing & communion of the cross. The new revealing of the cross & yet!
- 4 The problem of Becham & Sunday. The system of appearing. G. G. G. G.
- 1 God's goodness in our lives. Emma's story. Elsie's escape
- 2 The spirit you work. Mining, the Board. Church school. The deficit in.

Lessons:

The year has been a stream of unceasing progress. I remember
 I have learned more to love and be loved. Beach.
 I have cultivated for about 30 friendships of capable leading men. Johnson
 I rejoice in God's work in our Church - my Bible class. Beach.
 We have just displaced some older ones who were needed - Jan. 26th Sunday
 I have been in here as I have looked into the new work in Yel. Beach.
 God has given me with a heavenly experience in Tokio mission at Boston. Beach
 I have looked for a chance for harder & better work. Beach.
 I thought I had learned that God was with me, then I learned He was not. Howard.
 There are signs. The best man is the poorest and best. Johnson in London
 The doctor says by his bedside when such an one happens
 I gain a new, quiet, but no peace is God's hand on me. Howard

I have gained associates in America who think I have
been just as well so. Howard. A new joy.

I have learned that my paper life has been not normal, but shallow. I had
I was laid aside & that you my work was recognized & improved by others
& when I came back I became re-adjusted & improved in many. Howard

The drawing together of the Chas. from Als. was undid likewise Matt.
The gain of quiet days alone with God. Matt.

Book on Evangelistic Mission for D.V.M.

The evangelistic method of our Lord
of the Apostolic Church.

Harvard Expansion

Mission after Mission in Middle Ages.

Ordinary books, his Theophrastus Reports.

The message of the long mission

The long term movement

Long report. Study of the length. By. D. V. M.

First evangelistic missionaries in the world

The Native Church. Educ. Com. II

Missionary Indian Missions. Manual.

The Mission - Native Churches.

How to present the Gospel - G. G. Jones.

Unity & cooperation

The unity of the Church. Jan. 1914. Conference.

Missionary Relation to native Church. Japan.

Some great native leaders. Paul and Dea. D. V. M.

Integration - Fundamental and acct. of Great Mission

from Watchword.

How create long. spirit in native Church.

What is evangelization.

The social character of final evangelization. Dennis.

"The Messenger" - address at Kowloon City

Letter. J. H. H. or Morimura. Dec. 1917

Meths & Missionary Policy.

Refer Anderson's statement of policy. 1888 & Education

Carway's main speech on lay support.

Bishop Tucker's speech on lay help. by Prof. Osgood.

Our Board's letter to Japan on Cooperation.

Anderson's letter to Shanghai on D.P.S. and the Miss.

My article in the Construction Quarterly

Abbreviated chapters of the Duff lectures 1910

Some of my studies of Missions. Leadership.

The Preparation necessary for Ordained Ministers.

I
The three requisites of education in Dr. Martine's theory
Apply equally to the education of a student minister.

1. Thorough

In quantity - High School, College. Year level 34-35

In quality - Teachers of truth must be truly taught. ^a Work.

2. Adapted.

(1) Determined by the work the men are to do & require not hours. 35

(2) Directed to giving men the power of adaptation to the unknown >
Ready made fitness for the known.

(3) To qualify men to deal with fundamental & elemental problems

(4) And to make them men of creative leadership. - founders of
new national churches. 29

(5) And to universalize their intellectual sympathies

3. Evangelistic & Holistic 14, 22, 23

II

What are the most important subjects

1. Theology. Biblical. Historic. Comparative - esp. with the threat of other
religions. Calvinist not as in American but as in Korea - but
Hindu, Muslim, Judo-Christian 37

2. Comparative religion. - the faith - and faith too - just as men live
how to meet the crisis.

3. Apologetics 24. On the problem rarely arise today ^{no contact then of Asia -}
^{mission field} ^{where the} ^{mission} ^{is} ^{not} ^{clear}

4. Church history 19, 20. On the history of missions. 37
Both as the history of doctrine
and as the story of evangelization & ch. organization

5. Christian politics & polity - The duties of ministers - of preparation.

6. Pedagogy. How to train men to lead. Grant, Bruce & Green.

7. Sociology - Applied Ethics. Under Ethics. What are you called to.

8. The Bible as a living missionary book. 38

9. The Bible as a living missionary book. 38
Taught as Harold Taylor's Roman history.

9. The dynamics of ethics to be studied & acquired 44, 45, 47

III The subject on which there is agreement grouped,
On correspondence gives main groups.

IV Three final needs.

Opportunistic 46.

Strenuous 46.

Voluntaristic 46

Prayer for Schools & Colleges

We can pray for Schools & Colleges with a good heart.

1. For the conditions proper that has been made.

The conditions in 1800 - Yale in 1795 - 5 Chrs.

Dr. Tyler. Hants p. 70 Harvard in 1792. 1 Chrs.

William in 1793 Hants p. 103 In 1800 7% of pop. Chrs.

The conditions today In general. 1900. 51% of Mchrs.

Chr. - over 12 - Nat. Communicants. In 40 churches

20% of Mch. & 30% of Mch. in entire Mchrs. Christy in

The Ch. of Mch. est. 36% of Mchrs in the number. - In

Yale est. 50 & 75%

2. In the fact that this change due to prayer.

Tyler's Essay 1835. In Christ

And let us look a little more fully at what we have to be thankful for.

1. The growth of College Yards.

1877 - 26 acres. 1300 members.

1887 250 " 14193 "

1913 700 70000 "

2. The Summer Student Conference for Men & Women.

3. The growth of Bible study

4. The missionary spirit.

The Student Vol. Mch.

The study of Missions

The money given to missions

City Missions & Social Ser. Yabstals.

5. The more wholesome moral tone

The Yale Creed

That Bible as Libelido.

But there are also urgent needs for thought & prayer

1. The moral danger.
2. The danger of loveless money. The '700 discussion
The Princeton Club.
3. The wrong ideals of success & pleasure.
4. The Unitarian Secularism.

What can we do?

1. Keep up the home life - & vacation
2. Remember that life is all you give - its relation
3. Pray - Most neglected.

Let us remember

What a fountain of good the Unit. has been
Mills at Williams

Welder & Dorman at Princeton

The Cambridge Band.

The Reformers - Methodism - Tyler 11th St

And the crossed student movement

Method 39 nations. China

The Federation Calls for Prayer

Arguments in behalf of Compulsory Chapel.

1. We need it to affirm the Christian character of the Univ.
 2. The great majority of parents wish it.
 3. It is a good & wholesome discipline in the higher levels.
 4. No more unworthy a university should be required than to require attendance at classes or gym. If men should be free to do as they please.
 5. Pastors of Harvard & Cornell are of Yale opinion.
 6. If we are to give it up we must restore it.
 7. Keep as the good tradition we have. Do few of them now.
 8. It is a good tradition - it brings the whole Univ. together daily of Harvard, Western Univ. & Princeton. The best college sentiment favors it. Consider the Univ. as a moral body & not as a collection of individuals.
 9. It is in the Univ. family program.
The influence of college life is soft & relaxing. What is needed is nerve & discipline & tenacity. This is the counterpart of brain work.
Must draw upon the springs of principle - is it right? Yes, then do it.
The faculty of reasoning away from principle because they are hard. The college should not abandon a right thing just because it is hard.
10. ought not to be controlled by the opinion of those who are not members for the religious life character of the college. The religiousness which is the substance of the compulsory chapel - it is the character of the university.
11. Obj. to be made for its maintenance of compulsory chapel ought not to be allowed to enter. • proper discipline.

Edmund
Dale & Co. -

The Kansas City Convention

I confronted men with the need of the world as a
concern to them.

The Chinese there. The Gumpston club. Under
the river men of those who was not there. John

Michaelson in the sand at Kansas. Big Camp at the pit

I offered the whole world as a field of influence & ser-
vice.

As in this now. Independent as Miss. Mercury - 4. James
what Paul did. To show today

I prepared no matter how those of Christ.

How he called him in eyes.

How the great mission is now gone. John & Andrew
H. Francis - for him in Jesus.

The hill for man washed the earth

(Laugh, laugh, my dear)

Shower a thirst and lack a love

Backward to him as a man.

That lady etc. Waterbury. King, King. Scrup. Intercession

I called men to position & conclusive decision

God asks men to reason, think & act. "Look on fields."

And when men as we ask you to make them in the light
of Christ -

The safety of standing at our high experiences.

PHILLIPS PETROLEUM
Philgas Division

Box

MIL

THE OPEN FORUM

TO THE EDITOR

One of the most powerful lobbies ever set up in Washington has been sponsored by religious and educational organizations in America which have been fighting for the release of Japanese and the abolishment of the evacuation order with a fervor unique in their history.

It is recognized that the leaders of some of these organizations are sincere Americans but have been misled on the Japanese question by incomplete knowledge of Japanese psychology. They are mistaken in assuming that the background of cultural training and mode of thinking of the Japanese people is similar to the cultural background and mental attitude of other racial groups in our midst.

In March 1942 a report was submitted to the U. S. Army intelligence revealing plans promulgated among Japanese agents to spread bacteria germs in the event such a step proved advantageous in undermining the morale of our people. More recently a shocking document on bacteria warfare, distributed among Japanese Army and Navy officials since the war came to light. Following are two paragraphs from the document:

"Bacteria weapons are to harm the enemy civilian people by spreading various kinds of pathogenic bacteria, i.e. cholera, typhus, pest, malaria, yellow fever and small pox.

"Once these fearful diseases are spread over a city dissemination of them becomes wider and wider — sanitary officials in charge of relief work will find themselves utterly helpless."

This method of shattering the resistance of her enemies is not out of harmony with Japan's inhuman treatment of war prisoners. No nation in modern history, with the exception of the equally cruel Nazis, has caused so black a spot to be smeared across the pages of this enlightened era. The sordid eyewitness stories related by such renowned personalities as Marsman, Powell, and Harman are shocking and heart-rending.

Instead of releasing Japanese Americans to work without restrictions in Eastern Defense areas, we urge the drafting of all male Japanese except dangerous agents, for farm work in the interior, but only under army supervision, to help feed our armed forces.

Erwin Ney, Commander
Williams-Parsons Post, No. 70
American Legion,
Salisbury, Connecticut

20 May 44

• • •

The Open Forum

CONQUERED?

(From the brother of the late Capt. John O'Neill, Marine, who was killed in action in the South Pacific)

June 10, 1944

To the Editor

Dear Sir:

It is obvious that we have been conquered by the enemy, ideologically speaking, when we blame anyone of a particular race for the doings of all his countrymen. The first premise of the Nazis and race-worshipping Japanese is that all qualities, good and bad, are a matter of race and heredity. The second premise is that the Germans and Japanese (respectively) are the super-races. Mr. Richard Ney merely substitutes "American," or perhaps "Anglo-Saxon" for "German" and "Japanese."

To help the crusade along, I suggest that Mr. Ney find someone in Lakeville of German descent and crucify him, too. Then everything will be lovely, won't it?

Pfc. Hugh O'Neill

TO THE EDITOR

13 June 1944

Dear Sir, —

In the interval between the period in which he was generously and gallantly fighting with the United States Navy in the South Pacific and the time when he returned to this country Lt. Ney suffered, I fear, a sea change or other disastrous transformation of his ideas. In the South Pacific he was, of necessity, fighting against Shinto ideas of racism and the fascist principles which have been or have become a part of the Japanese government's program. In that struggle of the navy, to which Lt. Ney made the contribution for which we are grateful, we see the American denial of perfidy and unprincipled might, and in that denial we take pride. Unfortunately we cannot be proud of what follows, for apparently Lt. Ney came home only to deny what he had been fighting for: his letter in the issue of this paper of June 8, is the complete and utter betrayal of the very cause which the United States armed forces are now serving in all the world. Is the young officer absent minded, or did he not clearly perceive what it was that took him and his associates to those distant waters where the Japanese government threatened the decency and honor which constitute a good part of the American idea?

Lt. Ney's letter denies principles upon which our life is established: for one thing it is cardinal with us that a human being, whoever he may be, is innocent until he is proved guilty, and for another thing it is plain lynch law that any one should, as Lt. Ney modestly does, appoint himself accuser, prosecutor, judge, and executioner. The Japanese to whom Lt. Ney wishes to "give another sock" is either an American citizen or an alien; if he is an American citizen, it is not given to Lt. Ney to denounce, try, and condemn unless we are here to adopt the lynch law which our soldiers and sailors are combatting in Europe and Asia, the fascist law of no responsibility to man or God which thousands are dying to wipe from the earth. And if the Japanese victim of local wrath is an alien, then again Lt. Ney accuses, tries, condemns all unheard, and we are right back where we started, — at the detestable, intolerable lynch law to which we in this home town refuse to give even an infinitesimal foothold. The American citizen of Japanese extraction has as much right to walk unmolested the streets of Lakeville as Lt. Ney has; the alien Japanese, if he is moving about in any community, has the endorsement of the FBI, the War Department, and other governmental agencies: will the lieutenant set himself above the properly constituted authorities and thus give himself to the anarchy to which his letter inevitably leads? Or is he guilty of the arrogance, the insolence, which brushes aside law and order? Heaven knows, I have no ax to grind for any Japanese, but I do have a heavy ax to grind for American principles and American ideals, — ideals, I say, even in wartime.

Lt. Ney had something to say here and now; so do I, who happen not to have fought in the South Pacific, have something to say. In public I have already stated that in my estimation Lt. Ney's letter uses language unworthy of a gentleman and an officer; in addition I here and now assert that it makes use of language unworthy of a citizen of the United States of America and that

it necessitates an apology to the United States of America.

Respectfully yours,
John McChesney

"AMERICAN IDEALS REPUDIATED"

Auburn Theological Seminary
in association with
Union Theological Seminary
Broadway at 120th Street
New York, N. Y.

To the Editor: June 9, 1944

In March we applied to the WRA in New York for a Japanese couple who could go to Salisbury this summer, where our garden needed special and early attention and return to New York with us in the fall. After considerable investigating the WRA felt they had found a suitable couple in the Camp at Rivers, Arizona. As the heat was affecting the wife's health it was desirable that they move as soon as possible. The Camp authorities recommended them highly. The El Paso, Texas Immigration authorities cleared them and gave them permission to move, and then all material was sent to the Naturalization and Immigration Bureau at Boston, since their approval was required for New England. After a time the Boston Office referred the matter to their Hartford Office. We corresponded with the Japanese. Friends of theirs and of ours wrote to us commending them.

They are superior people. The man had three years in the Mount Hermon School at Northfield, Mass., a year in Columbia University and following that a year and a half in the University of Southern California. He is an earnest Christian, a member of the Congregational Church, an honored businessman in his own community and was for some years a secretary of the Y. M. C. A. in Los Angeles. His wife is a graduate of a theological seminary and an ordained minister of the Gospel.

They were ready early in May to come east. Dated May 30th we received this notice from the Boston Immigration Bureau. "With reference to the subject's application to relocate at Salisbury, Connecticut, after a thorough neighborhood investigation has been conducted and the matter has received careful consideration by this office, it has been found necessary to deny same."

We were both disappointed and amazed. None of our neighbors with whom we had talked had objected to the coming of the couple. We were disappointed for our own sakes, as there seemed no one available for the necessary work. We were more disappointed for the Japanese, as we began to realize what such a refusal meant to them. We were most disappointed for the community, as it meant that American ideals and standards had been repudiated. We doubt very much that such injustice represents the community. Is there anything that can be done? The accompanying sketch is written from material in the letters we have received. Perhaps someone hasn't realized what such a refusal can do to a life.

Walter S. Davison

The Open Forum

TOLERANCE

Lakeville, Conn.
May 28, 1944

To the Editor of the Lakeville
Journal:

Mr. Erwin Ney's letter in the May 25th issue of The Lakeville Journal will be interpreted by many readers as an argument against the settlement in Connecticut of any people of Japanese ancestry, no matter whether they were born in Japan and still hold Japanese nationality or were born in this country and are American citizens. I have no idea whether there are now in Litchfield County any Japanese or Japanese-Americans but if we have any such neighbors now or may have them in the future I should like to say a word for the spirit of tolerance and justice which we believe is a part of our American heritage worth fighting for.

No Japanese or Japanese-Americans have been released from internment camps or Relocation Centers without a thorough investigation by our government agencies and only those who are found to be loyal to the United States have been released. Mr. Ney feels that those who sympathize with the release of such law-abiding persons have "been misled . . . by incomplete knowledge of Japanese psychology." I must readily confess that my knowledge of Japanese psychology is incomplete, but perhaps it is not inadequate, for I have visited Japan six times and have lived in North China for more than eighteen years, the last five years under Japanese occupation and the last two as a guarded and interned "enemy alien." I believe therefore that I feel more strongly than many of my fellow-citizens of Lakeville the need for whole-hearted support of our Armed Forces in the strenuous prosecution of the war and the complete de-

feat of the Japanese Army and Navy. To hasten this defeat every one of us must be willing to do his part, but I believe the efforts of those of us who are not fully engaged in war activities could be more usefully directed to combating waste, extravagance, black markets, and inflation than to creating suspicion against all Japanese residents of this country. We may be assured that our government agencies have taken and will continue to take the utmost precautions before releasing any Japanese from internment camps and that all who have been approved by such agencies may be safely allowed to reside anywhere except in areas of actual military or naval importance. There is no more reason for suspecting every person of Japanese ancestry of being a spy and a saboteur than of feeling such suspicions for every person of German or Italian ancestry.

Mr. Ney's argument against the release of Japanese-Americans from Relocation Centers is based on the cruelty of some of the Japanese treatment of war prisoners and on plans for bacteria warfare attributed to the Japanese Army and Navy. On page 15 of today's New York Times there are reports from Russia attributing even more shocking inhumanity to Nazi forces in the recently liberated Soviet areas, but we do not therefore assume that no person of German parents or who was born or brought up in Germany can be allowed to live among us or to be given an opportunity to support himself in the United States. The struggle against such barbarism as the Nazi and Japanese military forces have exhibited is one in which each one of us must take his part but the first step in this struggle is to make sure that we are safeguarding tolerance and fairness at home.

Sincerely yours,

Margaret Bailey Speer

The Function of the Minister in War Time

1. ● I have no letter to speak for the leadership of the Church to the extremes. In the case of an emergency of the military program. v. Complete aloofness.
2. ● Why they differ in war time. Just mind our own business. The prophets. Peter. Ignatius.
3. Yes - then - not too much war talk in church
● We know too little of the real facts
But we don't want pacifism. Friends "alibidant"
Do want true pacifism. Can keep out. But
War. Can war. Even Thomas Palmer
Explains the head of the So. ministry
4. The great principles - the same as ever
● Death Righteousness. For Peace.
5. What kind of a world we want - Can build on
these principles.
● J. S. Eliot & his error. ^{Simple} J. S. Eliot & his error. J. S. Eliot & his error.
And get lost in talk of the peace treaty
"Peace and Justice": "Prophet and his n."
6. ● Prepare our people for sacred duty.
This war is a disaster. Shame. Death.
And our. Be careful - "Pacifism"

Human unity. Haultain or J. L. ...

Smith. Come out "above all
nations is humanity."

7. What can the Ch. do to get it
Toby & Smith's idea of the "class" or the
Pew table.

Cast a right mind. True morality
Produce individuals of good will &
love - the perpetuity of the law.

"If any faith ever had more sense."

8. The pastor in relation to soldiers

The Boncharbon discussion

Be content to reach individuals

R.C. "The World Society" 10 c. The Cath. Assoc. for
International Peace 1312 Mass Ave. Wash. D.C.

Report of Com. on Church & World to Ec. 5th
Church Scotland 1941

God's Will in Our Time. Report of the Commission
for the Interpretation of God's Will in the Present
Times. D.C. 10, Pass 36 Bloomsbury St London WC1

The Present Issue

1. Never before in our time - perhaps in any time has the basic issues been so clearly drawn between the Chrs. & the pagan views of life. Perhaps one should apologize to paganism for the present view is worse than paganism - for it excludes moral & aesthetic considerations, but a deal of racial imperialism - or pagan politics or socialism or equalitarianism.

What is this new pagan view?

That the three basic values are race, sword & God.

That the race, the folk, the nation is everything - the individual free only to surrender to the nation.

The state is the supreme agency of the nation.

The army is the supreme agency of the state.

Wright makes right action & without the nation.

The German race is the one superior race & has a right to dominate the world.

But the German folk is stupid & must be taught. Its one business is to recognize & accept its destined leader & absolutely to obey him.

That this one German has a right to folk & to dominate the world. This terror can be broken only by terror.

The ideal of human society is perpetual war. Peace is a deadly bore.

All small & aesthetic considerations are
inadmissible if in conflict with this event.
International Bismarckianism a delusion
Democracy & faith - and a stretch. Wes.
Salini: "Talent is a drinking coffee"

All this not an exaggeration

See Mein Kampf, extracts.

And Salini addresses Drexler to German Workers
We do not need to be told that this is the utter
embodiment of the Chth. view of life. Salini p. 215 &
that there is one God & Father of all. religion. 574

That humanity is one

That the basic principle of God & humanity is
righteousness & power. Power - the instrument of
righteousness.

That brotherhood & love are the supreme virtues

That the ideal of life is peace & war

That God & man is to absolute leaders. Sal

2. There then is the issue - the conditions

And even any anti-Chth. but

3. What is our task now? How is all this to be

done? But the plan to discuss the political &
moral aspects - can they be German citizens

All moral & aesthetic considerations are inadmissible if in conflict with this event.

International Humanitarianism a delusion

Democracy & faith - and a stretch. lies.

Salim: "Talents a sinking corpse"

All this not an exaggeration

See Mein Kampf, extracts

And Salim addressed Dec 10 to Arvo Gulonand

As do not need to be told that this is the utter

entirety of the Chth. view of life

that there is one God & Father of all. religion. 574

That humanity is one

that the basic principle of humanity is power - the instrument of righteousness & power.

That brotherhood & love are the supreme virtues

that the ideal of life is peace & war

that the first & last man is the absolute leader. End

2. Here there is the issue - the author's

And even any anti-Chth. text

3. What is our task now? There is all this talk - what to do? But the place to discuss the political & moral aspects - our duty as American citizens

4. But as Chas gathered him in their special ex-
ercise?

Stalin's view. Clarity & fanaticism. "had great
magnetic attraction which the broad masses follow only
under the forceful impression of great overwhelming
view points, & of the convincing force of unconditional
belief in these, coupled with the fanatical fighting cour-
age to stand up for them." Demands for his treatment
"clearly defined fact" and "conspicuous & brutal attack"
570. 575: "Every view of life, though it may be right a
thousand times & of the highest value is worthless, unless
it remains without importance for the practical working
out in detail of a nation's life unless its principles
have become the banner of a fighting movement." 575

What we need for our view of life are clarity and
dedication. Confession & lack of compromise. Focus on
early Christ. Outright, not least, not dead

5. What we need.

(1) A clear conviction as to what Christy is

(2) This means a return to the Bible - in the in-
dividual before the training of the movement, in
public life -

(3) The removal of Jews from the 3rd Reich to the 3rd Reich.

(4) By outlawing, and to show
the rise between East & West, maintain

Hitler - "Mein Kampf"

The eternal privilege of force & strength 83.

In parliamentarism, its outward form of expression, democracy creates a monstrosity of filth and vice. 99

The parliamentary principle of decision by majority, by denying the authority of the person & placing in its stead the number of the crowd in question denies the aristocratic basis in nature. 103

Political activity [to secure majority consent] is loathsome & hateful to a really decent & therefore courageous man. 104 p. 113

True German democracy consists "of the free choice of a leader with the latter's obligation to take over full responsibility for what he does & does not do." 116 p. 178

Oppose "objective right" 143 and "international humanism".

Nature does not know political frontiers. She first puts the living beings on two clubs & watches the free game of energies. He who is strongest in courage & industry receives as her favorite child the right to be master of existence. 174

His world will still be subject to the fiercest

fight for the preservation of mankind. In the end
only the urge for deep preservation will eternally
succeed. Under its pressure so-called 'humanity',
as the expression of a mixture of stupidity,
covardice & an imaginary superior intelligence
will melt like snow under the harsh sun. Mankind
has grown strong in eternal struggle & it will
only perish through eternal peace. 175

Political frontiers must not keep us away from
the frontiers of eternal right. 179

Never was a state founded by peaceful economy
but always only by the enactment of preserving the spec-
ies. 200

The 'peaceful competition' of nations, that means a
quest, mutual cheating, excluding peaceful coexistence
204.

Only in the eternally regular use of force lies
the preliminary condition of success... Only in the
struggle of two evils of life with each other can
the weapon of brute force, used continuously &
ruthlessly [ruthlessly] bring about a decision in
favor of the side it supports, 222 f.

All reflections concerning humanity or aesthet-
ics resolve themselves to nothing and are ex-
cluded. 229

By propaganda, with firmness & clear applica-
tion, even heaven can be peddled off on a people as
hell, and, the other way round, the most wretched life as
paradise. 378

The pacifist-humanist idea is perhaps quite good
when the man of the highest standard has previ-
ously conquered & subjected the world to a degree that
makes him the only master of this globe... That fight
& then one may do what can be done... It also wants
to leave them fight. The preservation [of culture] is
bound to the higher law of necessity & of the right of
the victory of the best & the strongest in this world!

386, 1

All that is not real in this world is trash & is
the great mass, out of stupidity or simplicity,
usually believe everything. 447

The delusion of eternal duration 472

The future of a movement is conditional by the
participation, even more the endurance, with

which its adherents regard as the only right
one & before it in the face of other formalisms 455
Dearer is not broken by the power of mind but by
terror 495

The fullback creed "by one measure believes in an
equality of the races... It feels the obligation in ac-
cordance with the Eternal Will that domination thus
commence to promote the victory of the better & stronger &
to demand the submission of the worse & weaker 580

The great Germanic education & development has to be
directed at saving them from the conviction of being absolutely
superior to the others 618

The individual may state with pride today that
with the appearance of Christ, the first spiritual terror
has been brought into the much freer order world,
but he will not be able to deny the fact that since
then the world has been threatened & dominated
by this compulsion, & that compulsion is broken only
by compulsion, & terror by terror.... Since a race
of life is never willing to share with another one
it cannot be ready either to confront in an ex-
isting condition that it condemns, but it feels

the obligation of fighting, by all available means,
this condition & the entire hostile world of ideas;
that means of preparing their colleges. 676 p

Recognized that his "movement had the intention
of pulling down a world & of building a new one
in its place." 677

Our national Socialists must cling unflinch-
ingly to our foreign-policy aims, that is to pass
onto the German nation the soil & territory to which
she is entitled on this earth. And this is the only
action which before God & our German posterity
would seem to justify an investment of blood:
before God, since we are placed in this world on
condition of an eternal struggle for daily bread,
as beings to whom nothing shall be given & who owe
over their freedom no thanks to the earth, only to the
generous & courageous will which they know have to
struggle for & defend it. 948

Only the might of a triumphant sword will in
the future secure us territory & with it life for
our nation 949

No consideration of foreign policy can be

guided by any kind of creed but these: Does it
benefit our nation now or in the future, & will it
be harmful to it? This is the sole preoccupied
question in dealing with this question. Partis-
an, religious, humanitarian, and all other
kinds of creed in general are completely beside the
point. 888.

"The great step's. mutton-head of our sheep-
ishly tolerant people" see the former superior race!

The German Reich, as a state, should include all
Germans, not only with the task of collecting from
the people the most valuable stocks of racially
fitted elements & preserving them, but also to
lead them, gradually & safely, to a dominating
position. 601

"We shall reach our goal", declared Goebbels, "when
we have to courage to laugh as we destroy, what-
ever was sacred to us as tradition, as edu-
cation, as human affection" 233 note

ROME, Nov. 10 (AP)—The Vatican radio broadcast without comment today a religious creed of Nazi "believers in God," including a declaration of faith in Reichsfuehrer Hitler which the announcer said was published in a German paper.

The German weekly Nordland, organ of the "German believers in God," published a sort of catechism in the form of questions and answers for its "faithful" in its issue of Sept. 15, the announcer said in an English language broadcast.

"There, among other things," the announcer said, "one reads:

"Why are we National Socialists believers in God?"

"We National Socialists are believers in God because in us, as German men, veneration of the divine and faith in it are impressed in an indelible manner in our blood and being.

"In what do we National Socialists believe?"

"We National Socialists believe:

"1. In the divine.

"2. In the unity of the universe.

"3. In mother earth.

"4. In destiny.

"5. In the creative force of our blood.

"6. In our people and its mission.

"7. In our Fuehrer.

"8. In the National Socialist peoples' community.

"9. In ourselves."

The broadcast made no mention of President Roosevelt's recent statement that the Nazis planned to abolish Christianity for their own system of religion in which

My Times Nov. 11, 1941

the Bible would be replaced by Mein Kampf.

Among the statements attributed without comment to the article in Nordland were:

"The divine manifests itself in the cosmos, in nature inanimate and animate. * * * The divine in the highest form is personified in the (German) people because:

"1. 'The individual, in accordance with nature, represents the only means of life and being for the people.

"2. 'Because the people is a vital unit of men willed by nature or the divine.

"3. 'Because the individual only within his people can develop his

divine faculties and energies, or, rather, only in the people can he live."

Among other statements attributed to Nordland were:

"What derives from the fact that the divine in the highest form is personified in the people?

"It derives from it that service for the Fuehrer, for the people and for the fatherland is divine service.
* * *

"To believe in our people and in its mission means:

"1. 'To have unshakeable conviction that our people represent the highest worth of all humanity on earth.

"2. 'To follow the will of nature, according to which the best people is called upon to command.

"3. 'To know that to be led by the best people redounds, from the necessity of things, in benediction on other nations.

"4. 'To work, sacrifice ourselves and fight indefatigably for the ascent and victory of our people."

"The God-believer's Catechism" issued from
the German Propaganda Office. §. 12. "What are
the relations between a German 'believer' and
Germany?" Ans. "He has a religious belief and
has no need of that of other peoples. You bear the
responsibility offered by nature & the people, the duties
that devolve upon him from his blood, and the
conviction that he owes in his people as
much. Christianity can offer to the believer in
God nothing that can give him a greater conviction,
a stronger force and a better support. We can
not find that Germany has helped the German
people. On the contrary our people have been
ruined by Christ & the priests. Only a return
to our ancient beliefs has made us free again.
We have no need of Germany for the salvation of
our people."

§. 13. Who can legitimately
call himself a Believer in God? Ans. A Believer
in God is he who has returned to his distinctive
beliefs & has freed himself from every foreign
tie. He breaks these by going to the competent
authority & declaring his exit from the

Church because he does not recognize
any other tie than that which binds him to
his people. F. 2. What is the Divinity? Ans.
We reject every anthropomorphic charac-
teristic of God implied in such phrases as,
jealous God, God the avenger, anger of God. The
word of God and the personal inspiration of
the prophets by God are their evidences to
the Jewish faith: hidden revelations belong to
the realm of Jewish legends."

National Circle of Jews. Beliefs in God
quoted in "The Spiritual Issues of the War." May

8, 1941

"I shall eradicate the thousands of years of
human domestication. I want to see again in
the eyes of youth the gleam of the beast of prey.
A youth will grow up before which the world will
shrink." Hitler. quoted in the City of Man

"The Spiritual Essence of the German"
Jan 29, '42

THE NAZI CREED

In our issue of November 20th, 1941, we gave an account of the Nazi plan for a National Church of the German Reich, in which reference was made to a "profession of faith," which was "nothing less than a new creed, in which Hitler replaces our Lord as the supreme revelation of God."

We are now able to quote the terms of this Profession of Faith:—

"We believe in one great eternal National Socialist German State. We believe in the National Socialist conception born in the man Adolf Hitler during the great struggle between German Humanity and all the races of the earth. We believe that, in answer to his prayer, Almighty God restored to this soldier the sight he had lost during the World War. We believe, we see, and we realise, in this man alone, the Saviour and the Ruler sent to our German nation, to our country, and to our people who are bound to us by ties of blood. We believe in his written work, Mein Kampf, which alone is holy, we believe we must obey all the commandments laid down therein with all our knowledge and all our power, and, if we carry them out in all sincerity, we believe that we may thus confess ourselves: O Lord, we stand before Thee without sin. We are bound body and soul to our Führer, to our country, to our people, and we cry together with a loud voice: Adolf Hitler, our Führer, we shall be faithful to thee unto Eternity."

Chamberlain "Japan over Asia" 2749
Prof. Chikao Fujisawa "The sovereignty does
not reside in the state but in the august person
of our Emperor (Tenno) who is believed to be an
actual living deity" A retired naval officer
in the magazine "Contemporary Japan" character-
izes the Emperor as "the personal incarnation
of divinity, and therefore free from all evils and
defects, representing all that is good & perfect"

The Vatican City radio, heard here yesterday by the Columbia Broadcasting System, quoted a pastoral letter issued by Joseph Ernest Cardinal Van Roey of Malines, Belgium, on Feb. 15, in which he criticized any new order that excluded Christ and called on his fellow-Belgians to pray for the "dawn of peace, liberty and prosperity."

"Whoever aims at annihilating Christian influence in society and in public life is confining it to a cultural and sacramental ministry," the Cardinal said. "Christianity preaches the dignity of the individual and his sanctification. * * *

"The supreme God of society demands that the church be able to exercise freely her mission in the world, and no new order can be beneficent that does not recognize the historic order established by God, in which individuals, families and peoples, all humanity, is set up in Christ and for Christ."

"Hitler's Words" ed. by Bertrange.

By Simon Bk. Rev. July 1944

Hitler's world view is based upon three premises, which are deeply rooted in nineteenth-century German thought: struggle as the father of all things and the essence of all history, for "it is an iron principle: the weak fall in order that the strong may live"; the superiority of the German race, for "take away the Nordic Germans and nothing remains but the dance of apes"; the decided necessity of great leaders, for democracy "represents a conspiracy of dwarfs against him who towers head and shoulders above the masses." Back of these premises stands an image of man as "the most brutal, the most resolute creature on earth. He knows nothing but the extermination of his enemies in the world. * * * One is either the hammer or the anvil. As long as there are people on this earth there will be nations against nations."

TO THE EDITOR
Lakeville Journal

May 29th

I'd like to state here and now that I'm against my Father's proposal to keep out the Jap and his wife — let them come and reside in Lakeville. Having just returned from the Southwest Pacific I'm all the more anxious that this happy condition exist in my home town — so that, when I walk down the street and see that yellow swine walking towards me I'll be able to get still another sock at him.

. Cordially,

James S. 444

Richard Ney

[From Late Edition of Yesterday's TIMES.]

U. S. Japanese Unit Is Cited

WITH THE FIFTH ARMY in Italy, July 20 (U.P.)—Lieut. Gen. Mark W. Clark announced today that the War Department had awarded a citation to the Hawaiian-American 100th Battalion for their "outstanding performance of duty in action June 26 and 27 in the vicinity of Belvedere and Sassetta." The battalion, commanded by Lieut. Col. Gordon Singles, is composed of Americans of Japanese descent, all volunteers.

Mussolini: "We are members of a state which controls all the forces which stir within the nation. We control the political forces, we control the moral forces, we control the economic forces, we are in the full meaning of the words a corporative Fascist State..." "I appear anew and with no less energy my formula of speech in the State at Milan: all in the State, nothing outside the State, nothing against the State..."

"The Fascist State, the highest & most potent form of personality, is a force, but a spiritual one. It encompasses all the forms of man's moral & intellectual life. Hence it cannot be limited to the simple function of keeping order, as is the wish of liberalism; it is no simple mechanism which limits the sphere of so-called individual liberties. It

is the form & interior norm and the discipline of the whole person: it penetrates the will as well as the intelligence. Its principle, the direct inspiration of human personality socially united, descends into the depths of our being and dwells in the heart of the man of action as of the thinker, of the artist as of the scientist: a soul within the soul..."

liberalism makes a soul within the soul..."

"The State serves the individual; Fascism reaffirms the State as the veritable reality of the individual..." "The State, sovereign as a universal ethical will is the creator of right" (Mussolini 1929)

Bukharin Pravda, March 30, 1934. "This victory (i.e. of Communism) will be purchased... by a universal class hatred with regard to capital. That is why Christian love, which applies to all even to our enemies, is the worst adversary of Communism."

[Prof. Bodere to the students of Padua] "The problem, to hate our enemies and intensely love our friends, that is hate, still more to love our enemies, is a form of cowardice that in case of trial leads to a lasting & serious victory can accept." Scorge to Chuy & the Soviet Youth in response to an article in Observatore Romano which said "hated, a fascist leader is not a Christian." Pravda

Bodere: "There is a virtue which should be your stimulus, should be the flame of your youth, and the name of this virtue is hatred"

Goebbels. "We shall reach our goal when we have the courage to laugh as we destroy, whatever was sacred to us as tradition, as education, as human affection"

Hitler quoted in "The City of Man", "I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink."

Jordan Pateal on my visit to Crater in
● May 1943: "Two summers ago I
heard you speak on 'Our Debt to the Past' at
Silver Bay. I could wish that you might
give that same address here to our stu-
● dents. Or if not may I make bold to
suggest that you speak on a theme related to
the personal integrity of the movement. There are
● let down on our standards of personal char-
acter as far as the movement is concerned?"

J. J. Buckton of Springfield, Ill., & Irving E.
the Champaign Seminar. Apr 5, '43. "The Cham-
paign Conference allowed too little discussion.
● And I think Clark was too devastating on the
movement. When you look at the most group
of members greet them as heroes in
● shining armor. Clark made me feel like
a heel. In those kind of conferences you're not
concerned about our sins but about our
● friendship with them. Anyway I enjoyed
it."

"ROCKLEDGE"
LAKEVILLE, CONNECTICUT

R.E.S.

"CHOOSE YOU THIS DAY WHOM
YE WILL SERVE."

(1) I am not now a member of the church. I accept
Christ as my personal Saviour and hereby confess Him.

Name _____

Address _____

Church Preferred _____

"THE MASTER IS COME AND
CALLETH FOR THEE."

(2) I am a member of the church elsewhere. It is my
purpose to unite with the church in this community.

Name _____

Address _____

Church Preferred _____

"O LAMB OF GOD, I COME."

(3) I am a member of the church, but hereby re-
consecrate my life to God with the purpose to live
more for His glory and for the good of His Church.

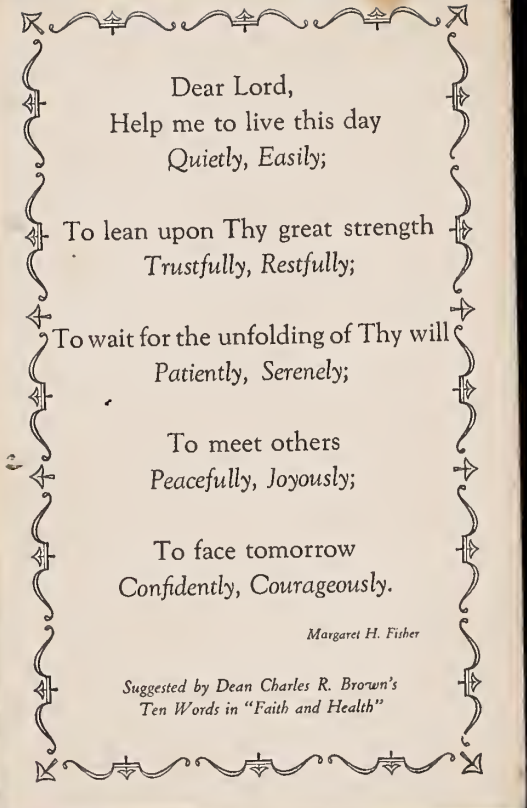
Name Chas Strohm

Address RR1 Barre, Vermont

Church Awany Brome







Dear Lord,
Help me to live this day
Quietly, Easily;

To lean upon Thy great strength
Trustfully, Restfully;

To wait for the unfolding of Thy will
Patiently, Serenely;

To meet others
Peacefully, Joyously;

To face tomorrow
Confidently, Courageously.

Margaret H. Fisher

*Suggested by Dean Charles R. Brown's
Ten Words in "Faith and Health"*



МАТТ. 28, 19 и 20.

C
W

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.....



ST. MARTIN'S CROSS - IONA

Elma Story



CARI

ONLY THE ADDRESS
NEEDS BE WRITTEN

Mrs. R. E. Jones

Rockledge,

Wakeville

Conn. U.S.A.

Dear Mrs. Jones,

I got your note from Patty asking me to visit, but she'd to go on holiday, so I came to Devon, so I'll manage in September to return to Glasgow from Denmark way of London. I'd so like to see her & the others. Jones was a bit & hot - and lively with controversy about G.M.H. & his book! I was much interested... I go to Denmark tomorrow; home from Glas. on Sept. 8. Much love - C.H.

USED FOR WRITING
PRINTED MATTER



PAXTON PRESBYTERIAN CHURCH

Paxtang, Harrisburg, Pa.

Congregation formed around 1720, and organized 1732. This building erected 1740 is the oldest Presbyterian church in continuous use in Pennsylvania. An historic spot closely identified with early Colonial history and the American Revolution. Chapel erected in 1905, enlarged 1923. Marker shows location of early log church.

Post Cards of Quality. — The Albertype Co., Brooklyn, N. Y.

PO



CATEDRAL—P

Dear Robert, We wish
you all joy at this
Christmas Season.

Yours affectionately
J. M. [Signature]

GOD WANTS THE BOYS

God wants the boys, the merry boys
The noisy boys, the funny boys,
The thoughtless boys:

That He as God may make them pure
and teach them trials to endure.
His heroes He would have them be
fighting for truth and purity.

God wants the boys.

(Reverse side)

Are you willing to be God's boy? If
so, sign your name to this covenant
and daily ask God to help you keep it.

"I receive Jesus as my Savior and I
will try to do what I think He would
like to have me do."



Miss Grace

Manila

Nov. 1921

Bombay

RESOLUTION ADOPTED BY THE PRESBYTERY OF NEW YORK
ON THE DEATH OF WALTER LOWRIE, December 14, 1868

"The Presbytery has heard of the decease of the Hon. Walter Lowrie an aged and venerable elder of the First Church of this city and they desire to enter this Minute as a tribute of their high esteem for his public and Christian character. Mr. Lowrie has long been an influential member of this Presbytery upon whose judgment and learning his brethren have always relied.

Mr. Lowrie has long been the wise, zealous and faithfull and disinterested Secretary of our Board of Foreign Missions. By his counsel and efficient aid that Institution rose into existence, and until very lately he was most unremitting in his attention to its high and important interests. Few men have passed through a long life more usefully and more honorably, and few have left a more beautiful character, and example, as a precious legacy to his family and the Church, and while the members of this Presbytery submit with Christian resignation to the will of him who so early chose him out of the world, and made him so long a bright example of Christian conduct for his fellow professing Christians to copy, and while he has left behind him such evidences of his interest in the Lord Jesus Christ, and the sweet assurance that he is now with him in glory, this Presbytery cannot but feel and express their deep sense of the loss which we and the Church has sustained by his removal from among us.

Presbytery also begs to offer to the bereaved family their tender sympathy and condolence and directs the Stated Clerk to transmit to them this minute with the resolution of condolence."

James K. Campbell
Stated Clerk

In Bethlehem Moravian Country

In Memory of My Dearest Son

James McDonald Rose

Elderly son of

John Rose

Principal chief of the

Cherokee Nation

Born Oct. 10, 1814

at Blue Springs in the

New Cherokee Nation

East of the Mississippi River

New Hamilton Co. Tennessee

Died in St. Louis

November 9th, 1864

His Corpse (!) transported by Adams

Express to Bethlehem

and interred at this Sacred Spot

November 22^d, 1864

aged 51 years 29 days

Samuel Sidney

Smith

Born 25th April 1814 in
Bathelhem.

Departed 12th Feb? 1819

How does our Davison look?

"Right Clean", - was his
reply.

Less than children in country & Perinat

glory to get to get to death
Knowledge by opening entrance
and life in perfect health.

Calvin on Luke X, 'The Lord purposeley
● declares that all are neighbors, that
● The very relationship may produce
mutual love. To make any person our
neighbor therefore, it is enough that he be a
man: for it is not in our power to blot
out our common nature... The general
truth conveyed is, that the greatest strange-
ness is our neighbor because God has
● brought all men together, for the purpose
of assisting each other... The chief de-
sign is to show that the neighborhood,
which lays us under obligation to mu-
tual offices of kindness, is not confined
to friends and relations, but extends to
● the whole human race.
●

Yale News Bulletin - May 1944 The

- Middle School "is able to impart a
- Christian attitude without trying to convert the boys or force a Christian religion upon them."

Keats To Mr. Bessley. Edg. 1818 act 22

"In Endymion I leaped headlong into
the sea & thereby have become better ac-
quainted with the soundings, the quicksands
& the rocks than if I had stayed upon the
green shore and piped a silly pipe & took
tea & comfortable advice. I was never afraid
of failure; for I would sooner fail than
not be among the greatest.

To Mr. Woodhouse. 1818 "When I am in
a room with people if I ever am free from
speculating on creations of my own brain
then not myself goes home to myself, but the
identity of everyone in the room begins to press
upon me (so) that I am in a very little
time annihilated."

Falt. "Annals of the Parish" -

- 1779. "The rest of the year was
- merely a quiet succession of small incidents, none of which are worthy of notation, though they are all doubtless no doubt, of aught somewhere, as they took up both time and place in the coming to pass, and nothing comes to pass without helping onwards to some great end; each particular little thing that happens in the world, being a seed sown by the hand of Providence to yield an increase which increase is destined, in its turn, to minister to some higher purpose, until at last the issue affects the whole earth. There is no thing in all the world that doth not advance the cause of goodness; no not even the sins of the wicked,

though, through the dim casement
of her mortal tabernacle, the
soul of man cannot discern the
method thereof. "

Bowman "A Sacramental Transience"

- The question that really calls for con-
- sideration therefore is not 'What is con-
- sciousness?' but 'What is the relation between
- consciousness & experience?' ... To begin
- with the two are not identical: they
- are not equivalents. Experience includes
- unconscious as well as conscious states
- p. 204.

● "The age in which we live is notable

for two things: man's progressive triumph

over nature in the sphere of theoretical and

applied science & his tragic inability to

order his own life" p.

- Mrs. Erskine of Linton of his brother's
- death. "That upper world must be a
- wonderful meeting place - meeting in fact"

Dr James Barrie to Rhodes scholars
The beginning of all you are to be ab-
ready lies inside you - a little speck
that is to grow while you sleep, while you
are awake, and that in the fulness of
time, according to your control of it,
is to be the making of you or to destroy
you

Woolish Proverbs

Walter Scott to his brother in Canada in
(1817) advising him to bring his children back
to Scotland as Canada is sure to become
part of the US.

Refers to the referring of Greenland as the
'last of the Proverbs' (p 234)



“Examine the Evidence”

Says Lord Chief Justice

"EXAMINE THE EVIDENCE"

By the Lord Chief Justice of England,
Lord Caldecote

An examination of the evidence for the Bible as a Divine revelation, by a leading legal luminary, who is also well known for his outstanding Christian character. Reported in the London Daily Sketch.



Anyone who sets out, even in response to a request, to confess his faith must be ready, especially if he calls himself a Christian, to meet the criticism that his profession is better than his practice. Nevertheless, I will try to say what I believe and perhaps why I so believe.

I was brought up to take a good deal for granted which later in life inevitably called for consideration. It seemed natural to us, as to most children of our generation, to treat what we were taught by our parents as being beyond question, in matters of religion as well as in other affairs.

The Bible was the foundation of the teaching we received and the Old Testament was, of course, not left out.

In spite of the emphasis placed on the words of the Authorized Version, I think I realized fairly soon in my life, first, that the message which the Bible has for the world is not different in one language from that which it bears in another; and, secondly, that the Bible as a whole is unique in the religious literature of the world as the most

honest and revealing record of human endeavor and failure ever written. No history or biography ever written was so sincere or complete as the Bible in its portrayal of the characters of its heroes.

When I began to examine for myself what I once thought almost axiomatic, about God and about Jesus Christ, I therefore had this background. The Bible was not a Book which needed to be defended against attacks as containing a number of incredible stories. It was, or rather it seemed and seems to me, supremely secure in its claim to be a Divine revelation.

In the eighteenth century the argument from design, as it was called, had an important place in Christian apologetics. The perfect balance and elaborate scheme of nature seemed quite rightly to point to the existence of a Creator of all things.

It is the argument of the Nineteenth Psalm: "The heavens declare the glory of God and the firmament sheweth his handiwork." It is a great and persuasive argument. At the same time, I cannot say that this was the way by which I came to a belief in God after I began to think things out for myself.

My faith began with and was rounded on what I thought was revealed in the Bible. When, particularly, I came to the New Testament, the Gospels and the other writings of the men who had been friends of Jesus Christ seemed to me to make an overwhelming case, merely as a matter of strict evidence, for the facts therein stated.

What St. John said in one of his Epistles sums up the case for the authenticity of their narratives: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . . declare we unto you."

The same approach to the cardinal test of the claims of Jesus Christ, namely, His Resurrection, has led me as often as I have tried to examine the evidence to believe it as a fact beyond dispute.

I hope that does not sound presumptuous, but I can only speak of facts as I find them upon the material before me. Whatever there may be that seems mysterious or contrary to human experience or the "laws of nature" in the account of the Resurrection, the difficulties of rejecting the plain affirmations of the men who made it the linchpin of their preaching are, I think, infinitely greater.

But this is not the time for examining the evidence (this statement is the result of my examination of the evidence) and I must simply say in the words of the Creed: "I believe in Jesus Christ . . . who rose again from the dead." One powerful argument for belief in the Divine Son of God is to be found in the influence He has had and still has in changing the lives and characters of individual believers.

The shameful betrayals of which Christians and Christian Churches down the centuries have been guilty cannot alter the fact that Jesus Christ makes saints of sinners.

It is certainly true that every man has to find God for himself. That man is to be counted happy who, like the once-blind man, tormented with questions which he could not answer, can say, "One thing I know, that whereas I was blind, now I see."

Being an honest seeker, you will not refuse a straightforward test. Take the Gospel according to John and pray that if there is a God, He will reveal Himself. Simply read through this historic statement and thus examine the evidence for yourself.

Christ's claim is, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6). Do you believe it?

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America's Greatest Orator



The Hon. Daniel Webster, LL.D., 1782-1852
U.S. Congressman, Senator, Secretary of State, etc.

“This is the Book!”



“This is the Book!”

One of the greatest speeches ever made was Daniel Webster's Address delivered at the completion of the Bunker Hill Monument, on June 17, 1843. In it, speaking of the coming of the Pilgrim Fathers to the New World, he said, "They brought with them a full portion of all the riches of the past, in science, art, morals, religion and literature. *The Bible came with them.* And it is not to be doubted, that to the free and universal reading of the Bible is to be ascribed in that age, ascribed in every age, that men were much indebted for right views of civil liberty. The Bible is a book of faith, and a book of doctrine; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man."

Professor Sanborn of Dartmouth College has told us that, on one occasion, when seated in the drawing-room, Mr. Webster laid his hand on a copy of the Scriptures, saying with great emphasis, "This is the Book! I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man that can not find in it a rich supply of thought,

and of rules for his conduct. It fits man for life—it prepares him for death!

“The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be or He was an imposter. There is no alternative. His spotless life in His earnest enforcement of the truth—His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of His doctrines, the simplicity of His life, and the sublimity of His death, is it possible that He would have died for an illusion? In all His preaching the Saviour made no popular appeals. His discourses were always directed to the individual. Christ and His apostles sought to impress upon every man the conviction that he must stand or fall alone—he must live for himself and die for himself, and give up his account to the omniscient God, as though he were the only dependent creature in the universe. The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope from the aid and sympathy of associates.”

Two weeks before death, Mr. Webster dictated this testimony of religious faith, and desired it to be engraved as an epitaph upon his tomb:

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF."

Philosophical
argument, especially
that drawn from the vastness of the
Universe, in comparison with the apparent
insignificance of this globe, has sometimes
shaken my reason for the faith which is in me;
but my heart has always assured and reassured me
that the Gospel of Jesus Christ must be Divine
Reality. The Sermon on the Mount can not
be a mere human production. This
belief enters into the very
depth of my conscience.
The whole history of
man proves it.

DANIEL WEBSTER

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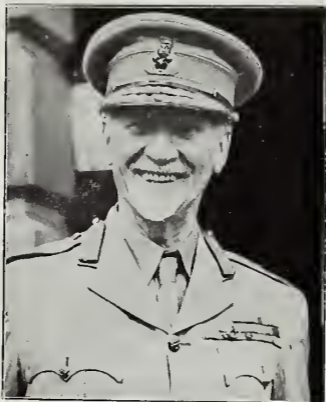
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"OUR ONLY LEADER"

WHO IS HE?

FIELD MARSHAL SMUTS TELLS US



FIELD MARSHAL JAN CHRISTIAAN SMUTS

(With honorary degrees from 21 Universities in Great Britain, U.S.A., Canada and S. Africa!) Commander of the Legion of Honour, Grand Commander of the Order of Leopold, Croix de Guerre, Hon. Fellow of Christ's College, Cambridge, Eng. S. African Rep. in the Imperial War Cabinet 1917-18, Plenipotentiary for S. Africa at the Peace Conference in Paris 1919, Premier and Commander in Chief of South Africa now.

By T. CHRISTIE INNES

"OUR ONE AND ONLY LEADER!"

Many of our very greatest living leaders today are openly and avowedly believers in God. In these days of world-wide war it is good to know that front rank military leaders have profound faith in the Wisdom and Goodness of Almighty God. And no one alive today has a more astounding record of all-round attainment over a long period than that gallant 'Man of Steel', the pride of South Africa, Field Marshal Smuts, who is at heart a sincere and strong believer in Christ. He is a scientist, a lawyer, a soldier, a politician and a genuine thinker, and not in any secondary sense, but really outstanding in all these diverse branches of human achievement. We cannot but respect the well-weighed, long-considered, and simply spoken word of this remarkable Empire leader.

Speaking at the Centennial of the Dutch Reformed Church, at Potschefstroom, in the Transvaal, on the 25th. February, 1942, Field Marshal Smuts said:

"Speaking from longer and wider experience and reflection than perhaps has been the lot of most others, I wish to say: fundamentally the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Let us follow the light which once shone before us, the greatest light that has ever arisen on the human horizon and which can surely lead us to that better world for which we are longing. In the twilight of today I see on that horizon—not the man of Moscow, not

the man of Munich, not the man of Rome, but the Man of Galilee. . . . This is the message also for the Church of today and for mankind milling round like frightened sheep without a shepherd. The Man of Galilee is, and remains, our one and only Leader. And the Church, as the carrier of this message should follow Him alone."

Interestingly enough this is not the first time that a Field Marshal has pronounced upon leadership. For Field Marshal Lord Wolsley, the great Irish soldier, (rated by some as scarcely inferior to Churchill's ancestral genius Marlborough) who came to Canada, and in 1870 put down the Red River rebellion under Riel without the loss of a single man, also addressed his officers on this subject. And Wolsley said that leadership is conditioned by three things in this order, (a) Understanding of human nature; (b) A good example; and (c) A clear and strong purpose.

If you will look at the New Testament account of Christ with these Field Marshals' words in mind you will realize that Christ is indeed "Our One and Only Leader".

Four times the word "Leader" is applied to Christ. the same Greek word 'Archegos' being translated by a different English word each time. First, Peter calls Him "the *Author* of Life" (Acts 3:13-15) and tells us that He was put to death for our sins. And Christ's incomparable understanding of human nature can be seen best by the fact that He knew that patching up of the sinful nature of man is not enough, and that He made available therefore, even by the sacrifice of Himself, a totally new divine life for all men. Others can philosophise about better living, but Christ can and does give new life by His unique regenerating power.

And second, we are told that "Him hath God exalted with His right hand to be a *Prince* and a *Saviour*" (Acts 5:31). So the Fundamental Law of the new life is Obedience. His 'good example' is proved in that He does not merely say 'Go!', but first and most He says 'Come and Follow Me!' He is the Prince Who most deserves and most inspires loyal following.

Third, In bringing many sons to glory, it was fitting that He for Whom and by Whom the universe exists, should perfect the *Captain* of their salvation by suffering. (Hebrews 2:10). In other words, the Path of the new life under the world's one and only Leader, involves facing under Him, a long, hard, personal warfare and discipline.

But fourth, "Let us run with patience the race that is set before us, looking off unto Jesus the Author and *Perfecter* of our faith (Hebrews 12:1-2). The Secret of the new life under Christ's control is to focus on Him, so that you too may have VICTORY now and always over all temptation. Christ's clear and strong purpose is to perfect you in every respect.

Leadership is absolutely necessary, and He is the Adequate Leader. Leadership is superlatively costly, and He made the supreme sacrifice for the world's salvation. By every highest standard Christ alone qualifies as the World's Commander-in-Chief. As Field Marshal Smuts says, "The Man of Galilee is, and remains, our one and only Leader".

But have you come to Him? Are you following Him?

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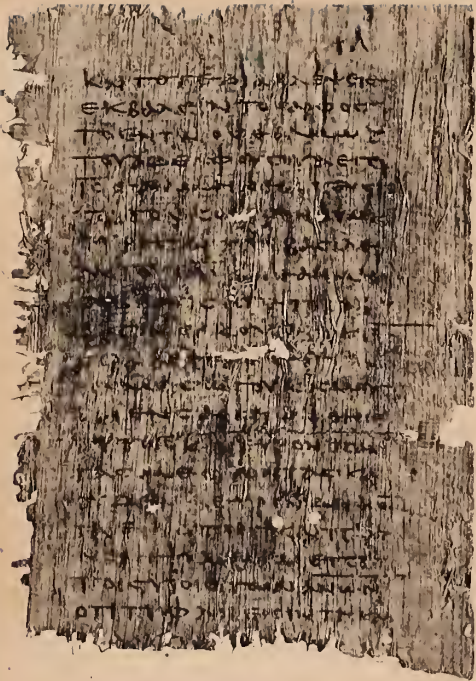


Page from a book of Hours. Written and illuminated at Delft
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(MS. Gr. th. e. 7.)

Written on papyrus in the Third Century.

The Sayings are independent of the Four Gospels in their present form.

7

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THE ADDRESS
WRITTEN

BOOKS OF THE TIMES

By CHARLES POORE

Review Feb 28 43

IN Mr. Thurber's "The Male Animal" there is a character who, upon being asked just what his politics are, defines himself decisively as an Unconfused Liberal.

That might be the name for Lancelot Hogben. When his friends told him (it seems quaint, now) he must choose between fascism and communism, he'd take neither. But no one can choose a label for him. He calls himself a Scientific Humanist. To find out what that is, you'll have to read the lively papers in his peppery new book, called "Dangerous Thoughts."

Mr. Hogben's "Mathematics for the Million" and "Science for the Citizen" were, as you remember, huge successes. They became old tenants on the best-seller lists. They transcend the category Oliver St. John Gogarty defined as "popular books of science or rather books on popular books of science or rather books on popular science." They were lucid. They were trenchant. They were singularly free of humbug and old wives' tales. "Dangerous Thoughts" carries on the Hogbenian tradition.

Concerning the Uncopyrighted Verities

Of course, it is of little moment, generally, whether you agree with Lancelot Hogben or not. In either case, he holds your attention long after more soothing repeaters of the uncopyrighted verities would have put you soundly to sleep.

"Dangerous Thoughts" ranges through papers on science and race and prejudice and education for the Age of Plenty (plenty of bombers over Abyssinia, China, Spain, Poland, Finland) and Havelock Ellis. It ends with an epilogue.

In his epilogue Mr. Hogben says:

"That these essays are redolent with hope does not signify that the writer claims special knowledge of what possibilities, for good or evil, the future may hold. To sneer at hope is the cloak of snobbery with which outworn scholarship conceals its own mediocrity. If the intellectual liberty of the last three centuries disappears in the havoc of imperialist wars and post-revolutionary disillusionment, its destruction will be a just penalty for the cynicism with which so-called intellectuals cherish the prerogative of pessimism as the hallmark of a privileged caste."

Ideas in a Time of Danger

If Mr. Hogben has read Eduard Benes's "Democracy Today and Tomorrow" or Irwin Edman's "Candle in the Dark," he knows by now that the belief that civilization is about to disappear forever is not as widely entertained as he

may have supposed. To sneer at hope may not always be so much a mark of snobbery as of plain ignorance.

Like Frank Lloyd Wright, Mr. Hogben is against the jamming of people into cities. (One may note here that it is one of the more brutal ironies of our time that fear of bombs has driven people out of Europe's cities after sensible peacetime arguments had failed to budge them.)

Lancelot Hogben's Dangerous Thoughts

The beehive pattern, he observes, is no longer necessary. People don't have to be jammed together. "Cooperative organization in the age of hydroelectric power, of light metals, of artificial fertilizers, and of applied genetics offer us new instruments of manufacture, new means of transport, and new means of communications, both to restore the serenity of small community life and to promote a lively sympathy with folk of other lands."

And only last Monday, General Johnson, while failing to remember the name of Lincoln Steffens, saw a small Diesel-powered electric plant that might hurry along decentralization in the future.

About his scientific humanism, Mr. Hogben has this to say: Its "New Social Contract" is "the recognition that the sufficient basis for rational cooperation between citizens is scientific investigation of the common needs of mankind, a scientific inventory of resources available for satisfying them, and a realistic survey of how modern social institutions contribute to or militate against the use of such resources for the satisfaction of basic human needs."

In a Majority of One

Very well. But who's to choose those experts—and what's to happen if they develop some strange ideas of the basic human needs? What are "basic human needs" in an economy of plenty?

Incidentally, if all the people Mr. Hogben doesn't like were removed—despots, economists, educators, propagators of racial myths and "old-school-tie Socialists fresh from the exploits of the Oxford Union" and many, many others—the number left to share the better life would be vastly reduced.

Well, as we've said, the matter of whether you agree with Mr. Hogben or not is frequently irrelevant. He's out to stimulate independent thought rather than to found a sect. He follows an old custom in making a fetish of unorthodoxy.

We've seldom read a man who could sound so much like a majority of one.

HALIFAX SAYS WAR TESTS CHRISTIANITY

Continued From Page One

ain, he said, "when we have out-gunned, out-tanked and out-planned the Nazis, we must see to it always that the flame of our faith burns as fiercely as theirs."

When Hitler starts in on Britain again, Lord Halifax said, "we shall be in better shape to deal with him." Installation of water tanks will help in controlling fires, and because of scientific development night fighters and anti-aircraft guns will take a bigger toll of the attackers.

TEXT OF THE ADDRESS

The text of Lord Halifax's address was as follows:

"Just about two years ago the Nazis began to bomb London. I was there myself at the time, and when I was there again only the other . . . I got one or two impressions of which I would like to tell you.

"The first was of a change of mood. You no longer heard people repeating the slogan of the blitz days: 'We can take it.' That, of course, to some extent is due to there having been little bombing lately. London, too, has been cleaned up, and it is quite hard to recapture in your mind's eye what the desolation of those Autumn months in 1940 looked like.

"And we feel that when Hitler starts in again, we shall be in better shape to deal with him. Water tanks have been installed, so that fires can be put out quickly and, thanks to the scientists, when the time comes, our night fighters and anti-aircraft guns will be able to take a bigger toll.

"But, with the disappearance of the old slogan, I found on all sides something else. And that was a recognition that while the capacity to take punishment might prevent defeat, only the capacity to hand it out would bring victory. With eager satisfaction the British people have seen the first offensive blows delivered on the Japanese aggressor. Hour by hour they have watched the magnificent struggle of the armies of Russia, exacting a fearful price for every yard they yield.

"Impatient to Get to Grips"

"While sensible people see that the chiefs of the fighting services must decide on what is possible, and where and when, everybody is impatient to get to grips. Everybody feels better for such actions as the great raid on Dieppe. Everybody is stirred by the news of big bombing attacks on Germany. Everybody bears with enthusiasm of daring exploits in the Channel and the Mediterranean.

"With this feeling went another: that neither a persistent and relentless offensive, necessary though it is, nor the solution of problems of supply, vital as they are, will by themselves win the victory.

"Of course, we must have the tools and know how to use them; but we must also find in ourselves the spirit to use them properly. For behind the formidable mass of Nazi material lies the still more formidable fact of Nazi fanaticism.

"There, you have a generation of young men and women trained for war. For eight years they have been living in a mental concentration camp. They have seen nothing, heard nothing and learned nothing except what their teachers wished. Their minds have been sealed. They are ready at the bidding of a single man to give themselves for a cause. We know that cause to be most evil, but they have been trained to believe that it has the highest claim on their devotion. So when we have out-gunned, out-tanked and out-planned the Nazis, we must see to it always that the flame of our faith burns as fiercely as theirs.

St. Paul's Survival Symbolic

"Large numbers of American soldiers, sailors and airmen are now passing in and out of London every day. Among the many sights they come to see, one of the first is St. Paul's Cathedral. Two years ago it was hemmed in by offices, shops and commercial buildings of every kind. All these have now crumbled into dust and ashes under Nazi bombs, and today St. Paul's stands, as it should stand, and as its builder wished it to stand, clear, majestic, its great cross of gold above the city, sharp cut against the sky.

"Surely there is something sym-

bolic in that. The confused mass of buildings has gone, the rubbish has gone, but what really matters remains.

"I don't know if that is how the sight of St. Paul's strikes your boys, but that is how the war is striking millions of us in Britain today. A great deal that we thought we valued has gone, but we have found something that is the best of all and that matters most. It matters to us. But it matters also to those of you whose sons and husbands and fathers are now gathering in Britain for the great assault on this thing that is called nazism. For them I can give you this assurance: they have gone to a country which is still essentially a Christian land.

"And I think they will find a new understanding among the British of what this war is about. That understanding I believe you have just as strongly as we. Although we know that we are fighting for our lives, we do not see the war simply as one of self-preservation. Although we are determined to rid Europe of Hitler and all his works, we certainly are not so foolish as to suppose that the world after the war will be the same world as it was before it. Although we see the war as one of liberation for the enslaved peoples, we also see it as a struggle to keep open the road from a Christian past to a more Christian future.

Christianity "Real Issue"

"We know that, stripped of the accidents which have brought this or that nation into war, the real issue for us is whether Christianity, and all that it means, is to survive.

"It may be that some would think that an overstatement. We have not always considered what Christianity implies, or remembered that nearly everything of value in our lives has a Christian ancestry.

"The right of each man to worship according to his conscience is the Christian expression of man's relationship to God. The law, which protects us from injustice, was in its beginning the Christian interpretation of human rights. The political claims, which secure our freedom, were developed within a Christian framework. The good neighbor of these days is the good Samaritan of the parable. The hospital, to which we go when we are sick, was in origin a work of Christian mercy. The school, to which we send our children, was the fulfilment of the Christian duty of education.

"The family, in which we find our private happiness, is the very heart of any sound society. And every one of these things is rooted in the Christian thought of the value of the individual human soul, which the Nazi system flatly denies. On all this we have lived, enjoying what has come down to us from a Christian past.

"We haven't always given these things much thought; and we haven't always tried to add much to them. We have been living on our capital. We have only realized its value now that we are in danger of losing it, and have a clear picture of what life on the Nazi model would be like. Yet, however careless we may have been, we have never turned our backs upon our Christian inheritance, nor shall we do so now.

"Better Answer" Than Nazis'

"To all of this, of course, the Nazis will say that we are simply fighting for a dead past. They will say that Christianity offers no answer to the pressing problems of life today. They will say that it has no solution for unemployment, for poverty in the midst of plenty, for the sense of insecurity which mocks our command of nature. They will say that these material problems can only be solved by material means; and they will claim that nazism does meet the daily needs of the common man.

"But, with peoples of every race and religion who share our Christian standard of values, we know that there is a better answer.

"We believe that if we have failed in the past the fault was not in Christianity but in ourselves. By the Christian way we can, and we shall, conquer poverty, insecurity and unemployment. And unless we are ready to apply ourselves to this task, we have no right to the Christian title. In so doing we shall save our souls, where nazism would destroy them. For man does not live by bread alone.

"If indeed we had been prepared

to turn our backs upon all those things of the spirit that are our birthright, we need never have gone to war. We might have accepted the Nazi philosophy, and filled our bellies with the crumbs that fell from the Nazi table. And the price would have been slavery. We chose otherwise.

"So there is among British people a deeper sense that it is not enough to recognize the source and value of our birthright. Day by day we have to dedicate ourselves to its defense. There is no question here of seeking easy security and happiness, as men often judge them, for these, when sought for themselves, are will-o'-the-wisps, elusive as our own shadow.

"There is an old saying:
Money lost, little lost,
Health lost, much lost,
Heart lost, all lost.

"We Groped to Old Truths"

"When a man has made money, he has made very little, and that little he may soon lose. When he has health, he has much—so long as he can keep it. But heart, courage, a purpose beyond himself, are everything; and when a man has these, he has found the only real happiness and security.

"Through all the sorrows of this war we are groping our way to a new understanding of these old truths. The recovery of them is giving us a new confidence in ourselves and in our future. It is adding fire to our purpose and strength to our arms. If these things, as most of us dimly feel, are true at all, they matter more than anything else. And those who believe them must go all out and fight for them.

"The Puritan soldiers in the English Civil War were said to win their battles because they knew what they were fighting for and loved what they knew. That is the old secret of the superhuman strength of the great saint or the great soldier, that he knew what he fought for, and loved it better than ease or happiness or life. For love is the strongest force in the world, and the highest love is that which bids a man give everything for something outside and beyond himself.

"During these last three years the British people have learned much in a hard and bitter school. While any one of British race must thank God for the courage of his people, what we have learned together has brought us a new humility, which we needed. We acknowledge that in the past we have tolerated much of which we are now ashamed. We are resolved never again to lose that new sense of values which we have won through the war. We shall uphold these at whatever cost, so that we may build a future in which they shall raise and rule the lives of men.

"Well, I have tried to tell you some of the impressions England left on me. I have tried to show you what St. Paul's means to us, standing clear above the city—a reminder that what we are fighting to preserve, freed of all that once marred our view, is the Christian way of life; an inspiration to fight better; an assurance that after victory, by following the Christian way more faithfully, we shall come to the kind of future we long to see."

London Times Cites Allied Faith

LONDON, Monday, Sept. 21 (Reuter)—The Times of London, commenting today on Lord Halifax's speech yesterday, said there was little doubt that "there is, on the Allied side, a faith that burns with as deep a flame as Nazi fanaticism."

The comment was made in a leading editorial headed "Faith of Freedom."

"All ardors that have ever been devoted to holy war are rightly enlisted in the cause of the United Nations," The Times said.

- Wattson. There is a hope Rom. 15:13
- Hopkins. "Be Heavy" "
- Chemis Hotel. *proca* "
- Drinkwater. "Robinson & Co."
- Chen chui on Rosebery
- Wm James on "Time"
- Pascal on Past & Present
- FB Shaw on Present only
- Lowell, on Pilgrim Fathers
- Dante on Speech
- Massingham on Pres. & Past
- Re-thinking Business & Professions II Cor. 5:17
- Wm Clark on Chart "
- Environment & Liberty Phil. 14:13
- Yeller on Finology & Justice "
- Bossi John 4:12
- Day on Right II P. 3:13
- Wentham on Hate Irenaeus
- Darwin on Success "
- Aphorisms & Synonyms

MacDonald, "Old man live"	lett. 24: 5: 23
• "How other Land."	" 28: 20
• Dalton on Present Situation	Wk. 1: 17f
• Martin on "White," "	"
"The Greatest" Dickinson	"
Wall St. Bomb. Explosion	L. 2: 49
Ephraim Peabody.	Jns. 13: 34
Stodge on Conscience	"
Spurgeon "	"
• Barth on Fellowship	"
Cat on Normality & Christ	Earthly Life
Dean Briggs on his brother	"
Ellinwood on Conscience	Death
Raymond "The Highest Goodness"	"
"Jesus & the Sinner"	"
• Kagawa on Resurrection	Resurrection
• "Rig's 3 lies"	"

Stories

Dr. Story with the old minister who were holding
occasions of quietude. Time - that it were made by good
successive and not simultaneous. - otherwise an an-
asthma & probably would be here at the same time

The German Catholic who came for me in the past
from Cranston to Providence City - the straight right line
road I remembered a right angle road "You lie" said
he, it is almost so. But not wholly. The first five angles
is right angles, the next five is left angles.

Dr. Hobb George story about child's recovery an Eliza,
the house, the children. "And they, did and he did and the
house did."

Mary O'Brien - Judge Jones & William time

Col. Wallford, old negro - Wilson - I'm going to vote for
him, a man who can take all the road work of the country
& give them D him on in law, and who can hold an hour
off the daylight, add it to the day - I tell you he's own man

The taste of endurance of a French, British, American, German, Russian
to a man with a shank. That But the man the French, the 4 shank

"There was a young man from the city

Who saw what he thought was a Kelly

He gave it a jab

And said "Pretty cat"

Then they buried him without a job.

Robert Roosevelt, and to die. "Are you sure that you would that
present chair at Washington?"

Morgan - "Don't you think there is great danger in this
opinion of the people?" You say that they are all at home again."

The first of August day. Daniel P. "Did you say that had
with a few. Republic of America. President James White, & myself.
Anger. These things are not to be done at once? Was I
there then and was not to make judgment to put by."

There was a very near of Phacetant
Coke said that his fire was the standard
will be out as the last
and then get the

He did of opinion's in his last one.

The negro soldier - happily wife each time to come home from
the camp. - last time - "Dish. now you just leave me alone. I
wanta to fight this war in peace."

Miss Estlin - *Photographica* mission was over
the door of a house at Akala, Kamerun. "The old
falls. The times will change. And new life will
be born from the ruins." Dehler speaks of this

on the day we heard of the abdication of the Emperor.

"You people had realize that a beautiful task, what a mag-
nificent career ^{the mission work is} - This has been
fulfilling ^{more than} "My father is the Lord. Jesus Christ who
died in the cross. "Although they look dark now it is just as
the Lord that we must have for a light a hope. 2002
You would expect that the people here had a few of the world's
greatest than any other."

"THE LESSON OF THE DAY"

"It is a gloomy moment in history. Not for many years - not in the lifetime of most men who read this paper has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment and without the prospect of it.

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom - the wisdom of honor, of faith, of sympathy and of charity - no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this wide-spread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good Friends - Let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In times of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in darkness."

The above article is reprinted from
Harper's Weekly - Vol. 1 - page 642 - of
the issue dated October 10, 1857 - 74 years ago.



GOD WANTS THE BOYS

God wants the Boys, the merry
The noisy Boys, the funny
The thoughtless Boys
That He as gold may make
And teach them trials to endure
His heroes He would have them
Fighting for truth and purity
God wants the Boys.

Are you willing to be God

If so sign your name to this
daily ask God to help you keep

"I receive Jesus as my Saviour
hard to do what I think He would
me do."

Signed

Children of yesterday, here of tomorrow
What are you wearing? Labor & sorrow.
Look at your loom again, faster & faster
Fly the great shuttle prepared by the Master
There's life in the loom
Room for it, room.

Children of yesterday, here of tomorrow
Lighten your labor & sweeten your sorrow
Now while the shuttle fly, faster & faster
Up and be at it, at work for the Master
He stands by your loom.
Room for Him, room.

Children of yesterday, heirs of tomorrow
Look at your fabric of labor & sorrow,
beamy and dark with despair & disaster
Turn it and lo! the designs of the Master
The Lodi at the loom
Room for Him. Room.

POINTS ON PREACHING

by

W. R. Maltby

In the "British Weekly" 1942

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.
2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.
3. Be loyal to your texts. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.
4. There is always water if you bore deep enough.
5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.
6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.
7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.
8. In preaching-- no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.
9. Irrelevance is sometimes an infirmity; usually it is a sin.
10. Emotion arises out of the truth; Emotionalism is poured on to it.
11. Listen before you speak. See before you say.
12. Aim at being independent of the Concordance, but do not disdain it until you are.
13. Love simple speech as much as you hate shallow thinking.
14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.
15. Never talk down to your audience; they are not there.
16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.

17. By your consonants people will know what you say; by your vowels where you come from.
18. Be audible, but don't shout. Clearness carries farther than clamor.
19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.
20. Be not like the brook; pause sometimes.
21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.
22. A preacher's damnation. "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."

A Statement of Loyalty Issued by Members of the
Society of Friends

From "The New York Tribune," March 26, 1918

[There are certain fundamental principles of right and humanity which every man must feel called upon to defend, even to the extent of forcible resistance] if long-continued, intolerable conditions, caused by morally defunct people, are to be ended before the world is enslaved. For more than two centuries the Society of Friends has stood steadfastly and consistently for peace to the limit of toleration. It is in matters of individual conduct, however, rather than in National Wrongs, that those principles have proved effective. [Many distinguished Friends in the past have realized that, in cases of great collective oppression, mere submission only renders the objects of the oppressor more easily attained.]

It is well for us to profit by the experience and judgment of those of proved attainments and acknowledged usefulness in the community, rather than by the views of those who have not those qualities. Thus we may well consider the experience and judgment of William Penn, James Logan, John Dickenson, Nathaniel Greene, Israel Whelen, Thomas Mifflin, Jacob Brown, John Bright, John G. Whittier, and a number of Friends living to-day, of similar distinction and experience in the facts of life.

Our foundation principle, and the excuse for our separate corporate existence, is a belief in the Divine Immanence or a direct communion with God. The object of our Society, therefore, is to awaken every one to a consciousness of "that of God" within him which will "speak to his condition." Any particular testimony as to outward affairs must then be the statement merely of a particular person or group within the Society, unless approved by it.

We believe that the Society of Friends is as earnestly opposed as any one to the enthrallment of the world by a military caste; to the human slavery and slaughter imposed upon Belgium, Poland, Armenia, and other countries; to the wholesale destruction of innocent non-combatant women and children; to unparalleled atrocities and to the spread of unorganized barbarism. We think that a decent respect for the opinions of mankind makes it incumbent upon the Society of Friends to make such a statement.

The principal thing which George Fox did was to break away bravely from the bondages of traditional dogma, and point from the slavery of the formal Church Discipline to the Authority Within. Elias Hicks followed this principle in proclaiming that no book or dogma should be adhered to, unless it met the Witness for Truth in the individual heart.

[We do not agree with those who would utter sentimental platitudes while a mad dog is running amuck, biting women and children; with those who would stand idly by, quoting some isolated passage of scripture, while an insane man murdered him, ravished his wife, bayoneted his babies or crucified his friends; nor with any person who would discuss with some well and contented stranger the merits of various fire extinguishers, while his wife and children are calling to him from the flames of his burning house.

We believe that wrong is relative and has degrees, that there are greater things than human life, and worse things than war. There is a difference between peace as an end, and peace as a means to an end. We do not want peace with dishonor, or a temporary peace with evil. We will not equivocate with honor, or compromise

with wickedness. We must not only seek to save ourselves from war, but posterity as well, and we must not mistake pictures or names of things, for the things themselves. It takes two to make peace, but only one to make war.

Believing that it is not enough at this time to be neutral, and that the views of the Society of Friends have not been adequately represented by the official statements of its executives, nor by the utterances of many of its public speakers, we feel that we should follow the course of our brothers in England who both now, and in the past, have realized that there are unusual and extraordinary circumstances of infrequent occurrence, which cannot be rigidly or fully met by any man-made church discipline. We, therefore, deem it consistent with our Quaker faith to act according to the dictates of our own consciences, and proclaim a unity with the teachings of Jesus Christ and the messages of the President of our country.

As to the former, we believe the Master to have been a religious teacher in normal times, whose words were addressed to individuals living in those times. We cannot think that He would have remained neutral against organized savagery. In the political affairs of a nation we are to "render unto Caesar the things that are Caesar's". Jesus made known this attitude by the questions His hearers asked Him. We cannot think, if the long history of Germany's intrigue and barbarism were related to Him, and the question asked- "Is it lawful for us to rise and resist the aggression of this mighty power by force of arms, or to covet bondage for ourselves and our children?" - that He would have answered- "Let the giant have his way, resist him not." Rather we believe He would have said; "They that take the sword shall perish with the sword and in such a cause whosoever shall save his life shall lose it, but whosoever shall lose his life, the same shall save it". We remember His words in the 23rd chapter of Matthew, and His armed, forcible driving of the money-changers from the temple, with the destruction of their property; His statement that He came "not to send peace but a sword;" His prophecy that wars "must needs be;" and many other sayings, that were not the language of slavish submission to aggression and evil, but of manly resistance. [His teaching that we love our enemies can, we think, be made to mean complete non-resistance to national aggression and evil only by tearing them out from the rest of the New Testament, and their setting in Oriental thought and life, as well as by ignoring the conduct of the Master himself.

It is, perhaps, reasonable to believe that God works through human instruments, and that He wishes us to be "His hands" for reward and punishment. This course has, we believe, been patiently and forcibly stated to us by the President of the United States, who has shown us that the "right is more precious than peace." We proclaim our loyalty to the cause of civilization, and to the President of the United States, and our willingness to help in all ways that may be opened to us by the Inward Light, which is the foundation of our faith.

This statement is signed by representative Friends of Philadelphia, New Jersey, Delaware and Maryland. New York Friends have already issued a similar declaration. The signatures to the above were headed by the following nationally known Quakers: Isaac H. Clothier, Joseph Wharton Lippincott, Joseph W. Swan, W. Penn Hoopes, Robert M. Jarney and William P. Haines.

* * * * *

Believing that the foregoing is an accurate presentation of the views most conscientiously held at this time - now that our beloved country is, once more, fighting for noble principles and, indeed, its very existence - this statement has been reproduced and placed in circulation by certain Friends who feel that these courageous, noble and truly Christian words should be widely read, and earnestly and prayerfully pondered.

June 3, 1942.

Indiant - 2nd

Today's Perfect
Loved Friends
Acts I. 8
Purposes of Americans
To learn His Bible
To Eternal Pleasure.

less.

John xvi. 2
Discouragement
Worship in the Spirit
Consciousness of Christ
To Eternal Pleasure.
Unity
Peace
Fellowship
Learned from Earth
Heaven & Earth.

PRINCETON THEOLOGICAL SEMINARY

PRINCETON, NEW JERSEY

Oliver & Kraemer

James & His Bible
as Preacher } K
as Young People

du sein die Bibel
Christus hat uns zu Preacher } O
zu Erlaube Preacher

Declaring
Good News 5
Word of God
God's Covenant
Christ's Right over sin.
Perils of Unbelief
Present Union of Church

Dr. Robert E. Speer

Rockledge

Lakeville



Discouragement. Psa XLII, 6

- Old things new Isa. XLII, 9, 10
The Eternal Presence Matt. XXVIII, 20
The Word Came. Luke III, 1
- No More Excuses Luke XIV, 18
Jesus as a Man of Prayer
Jesus, the Bible Luke XXIV
- Never Men So Spoke John VII, 46.
Love One another John XIII, 33-35
Remember. John XV, 20
No Hope that Perishes I John III, 1-3.
What Christ does for me Acts IX, 6.
Place of the body in Religion Rom. XII, 1
- Hope. Rom. XII, 12
Wanted - Followers I Cor. XI, 1
Ambassadors II Cor. V, 20
- The Holy Spirit Gal. V, 25
Holy Spirit Likeness. Gal VI, 1
The Mystery of Trinity II Cor II, 7.
- Mystery I Tim. III, 16.
Two Ways to Approach Christ. Heb. II, 3
Grace. II Peter II, 18

Christian Rationalism I P. III, 15

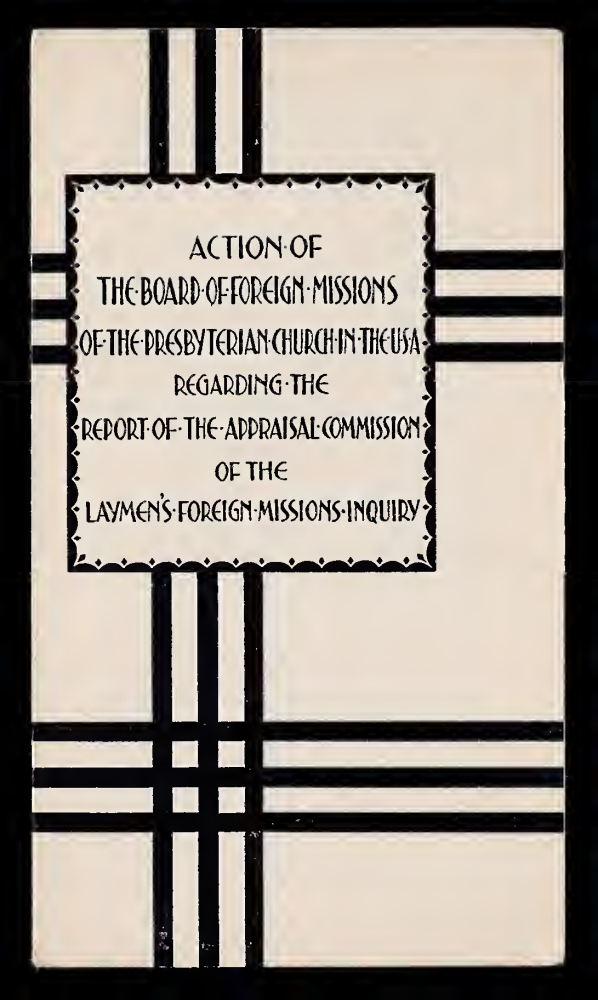
A New Earth II Peter II, 13, 14

Our Brother Paul II P. III, 15

Lord support me all
day long of this
troublesome life, until
The shadows lengthen
and the evening comes,
and the busy world
is hushed and the
ferment of life is over
and my work is

Amen, Then in thy
Mercy grant me a
safe lodging, and
a holy rest and
peace at last.
Amen And Jesus, Amen.

37. 10 lines 3
415 4
316 5



ACTION OF
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE USA
REGARDING THE
REPORT OF THE APPRAISAL COMMISSION
OF THE
LAYMEN'S FOREIGN MISSIONS INQUIRY

ACTION

OF THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

November 21, 1932

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. has awaited with interest and hope the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and is now giving it careful consideration. The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and of the Inquiry. The Inquiry, it should be stated, has been a voluntary and unofficial movement on the part of a few laymen in some of our denominations, to which the Boards have made no financial contribution and for which they have not had responsibility. Their only relationship had been to request their missionaries to welcome the Commissions and to facilitate their work.

POSITION OF BOARD

As this Report is studied by the Board and its Missions and the Church at home and the general public, the Board feels that in justice to the Church which it represents, as well as to the Commission and the Laymen's Foreign Missions Inquiry, it should make clear its position in the following regards:

1. *The Evangelical Basis*

The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, "To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him." The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

2. *Missionary Enterprise Justifies Support*

While eager for improvement and increased efficiency the Board believes that meanwhile the foreign missionary enterprise in its present form and on its present basis is fully justified in appealing for continued and enlarged support.

3. *Board Has Confidence in Its Missionaries*

The Board holds the body of its foreign missionaries in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home Church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone.

4. *Evangelistic Purpose Paramount*

The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. As the Lakeville Conference of the Board and representatives of all its Missions with representatives of the national churches, in June, 1931, declared:

"We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go

together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word."

The Board adheres unqualifiedly to this purpose in the prosecution of its commission.

5. Church Essential to Missionary Program

The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. In the fulfilment of this policy the Board reaffirms the Lakeville Conference declaration as follows:

"We believe that fresh emphasis should be given to the significance of the essential importance of the Church as truly indigenous and autonomous and self-dependent, and expressing in life and work the full truth and experience of the Gospel. We believe that the Church is to be conceived not merely as an end in itself but also as a means to the end of world evangelization and of showing forth the glory of Christ and doing the will of God in the world. We believe that the older Churches, cooperating in the way that they may be most effective in each land with the Younger Churches, must keep in mind both the ideal of the National Church and the duty of world evangelism."

6. Board Represents the Church

The Board knows the mind of the Church to which it is responsible and will continue to represent that mind in faithful and honorable trusteeship, in loyalty to the evangelical convictions of the Church and to its desire for the fullest possible measure of cooperation and unity among all who are seeking to serve our Lord Jesus Christ.

On this basis the Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

SUGGESTIONS SPECIFICALLY APPROVED

The Board cordially recognizes many recommendations in the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry which, taken apart from its theological basis, it believes to be sound, which represent policies and judgments which the Board believes to be right, and which it has sought and will continue to seek to carry out in the work under its care. Among these may be mentioned:

¶1. the recognition in the Report of the large contribution of foreign missions to goodwill and human service and human unity;

- ¶2. its emphasis upon the need of the ablest and most devoted men and women as missionaries, of the intelligent understanding of the conditions of thought and life in each land and of the spirit of genuine friendship and community interests;
- ¶3. its discernment of the special importance and beneficent influence of the work done by missionary women;
- ¶4. its insistence on the principle of self-support and genuine independence in the indigenous churches;
- ¶5. its appeal for a higher type of representatives of American trade who will sympathize and cooperate with the missionary movement;
- ¶6. its call for the largest possible measure of co-operation and unity among all the Christian forces engaged in the work of foreign missions;
- ¶7. its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution;
- ¶8. its emphasis on the vast preponderance of rural populations and the need of effort directed toward them;
- ¶9. its call for better religious teaching in all schools;
- ¶10. its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions;
- ¶11. its insistence on the best quality of service that is possible in every form of work which is done in the Christian name;
- ¶12. its constant emphasis on the need of the application of Christianity to human life and relationships, etc., etc.

The Board will refer the Report in these and other respects to its Missions and to its appropriate committees for further consideration of its recommendations.

CONSTRUCTIVE CRITICISM WELCOMED

The Board is far from regarding the actual work of foreign missions as above or beyond criticism. Both the Board and its Missions are aware that their work, not less than all other human work, is far from what it ought to be, and as they are unceasingly criticizing themselves, so they welcome all just and true criticism from others. The Board is grateful for every suggestion which will enable it to fulfill its responsibility more efficiently and which will make the work of foreign missions more truly fruitful. It is ready to do anything within its power alone or in cooperation with other Boards, which will further these ends.

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York**

It is noticeable that Modernism is beginning to turn, often savagely, on opinions which have been cherished for a generation. The National Council of Christians and Jews was an offshoot from the Federal Council. Its operations have been backed by theological liberals from the start, and it has a budget of \$300,000 yearly. Now Dr. Morrison of the *Christian Century* exposes its whole point of view.

"Protestantism," he says, "is being victimized by a false tolerance. There has infiltrated into a considerable section of the Protestant community a conception of Christianity which reduces it to religion in general. Its essence is found not in its own particularities but in the common elements which it shares

with other faiths. The ideology of tolerance, which has developed in the atmosphere of this interfaith fellowship, should be carefully scrutinized. 'Religion is religion,' they say, and it makes little difference what your religion, as long as you live up to it. The Protestant leaders of this movement carry this sentimentalism back to their churches as a mark of progress. The effect upon Protestantism is to emasculate its positive faith and undermine its sense of mission. It is a form of appeasement of non-Protestant faiths.

"The idea that these three religious faiths are fundamentally alike is simply not true. It is high time that this movement should direct its friendly forums toward a consideration of the vital differences which separate the three faiths. If Catholics will not participate, then let Jews and Protestants, who have far more

in common than either has with Catholicism, project such a forum for themselves.

"Protestantism needs to be awakened to the fact that it has been subjected to an organized barrage of false tolerance which has enervated its sense of mission and caused its own faith to be watered down into humanitarianism and sentimentalism."

C O P Y

First Presbyterian Church
Sparta, Ills

October 19, 1942

Rev. George Irving
827 Witherspoon Building
Philadelphia, Penna.

Dear Friend Irving:-

It's been two weeks since our seminar at Montebello, and I've had time to cool off a bit and think things through a little more, but I'm still conscious of a keen sense of disappointment. Frankly, were you satisfied with either the spirit or achievements of that seminar? I take it for granted that some of these meetings are far more effective than others, and that there must be some that fall flat to say the least. Of course I would hardly expect you to feel satisfied no matter how well the conference seemed to meet the need of those assembled, for surely that would be the beginning of the end.

What really disturbed me about Montebello was the lack of sounding the depths. There seemed to me a distinct spirit of shallowness in the whole thing. It struck me that we were dodging the real questions. We were beating the air, getting no where. I enjoyed the fellowship, of course, and it did me good to look into the face of Dr. Speer again, and to catch something of the greatness of his spirit, but still I kept feeling and thinking all the time, why are we ministers here, what is lacking in this conference? [There was little sense of tragedy at our failure, or confession of our sins, or earnest searching of our hearts and minds. We were pretty complacent group. We sat back with considerable satisfaction, and the note of confession and repentance was little heard in our discussion. Things were moving along smoothly, the church was advancing, folks were taking hold of the things of Christ and the Kingdom was just around the corner.]

I, still wondering whether I'll take time out for another such seminar if it should come around next year. Maybe I will for the sake of the fellowship, and the opportunity of meeting old friends for a few hours, and getting away from some of the monotony of the daily grind. But I simply would love to feel that we were really coming to these seminars with some burning questions in our hearts and some urgent necessities in our souls. I'd love to see something more definite and clear cut in the matter of preparation on the part of those who come. Some definite preparation and study. Some more general presentation of problems faced by the church in the age in which we are living.

I don't know whether you are getting many letters like this, or if there are any ministers who are protesting in like fashion. If not, just put this letter in the wastebasket and count it as one of the ravings of a man who really doesn't know what he is talking about, and maybe is laboring under some kind of an inferiority complex of one kind or another. Any way don't think there is anything personal in this matter, as I sincerely believe you are doing a fine piece of work, and one that's really needed. I'm only hoping and praying the Holy Spirit will lead us all deeper into the things of Christ.

Sincerely yours

L.T.Krebs

Dear friends - Farewell!

For I am going to a city which hath for
maker is God and there I shall see my pr
be with Him forever. (*It is a prospect too glori*
of it until I am actually there.) While I do not
and while I would be Oh! so glad to be
Master here and try to make up for the
yet I can not but look forward with a rea
say to you in farewell, to always rememb
ever you do, He should have the preemin
he is the head of the body, the church: w
born from the dead; that in all things he
I'll be seeing you there.

UNION LEAGUE CLUB OF CHICAGO
65 WEST JACKSON BOULEVARD

Cherry - Foreword The Worst Journey in the World 1937

That was a war that killed 10,000,000 men; left a trail of misery, mental & physical, which no man can measure. War is out of date; yet between jealousy & fear we are heading into another --- thought leading to date any nation which has gone & can live thought that it was going to win: now for the first time I know I can lose. Both sides can lose. Victory is doubtful: defeat is certain. That is what modern science has done. The destruction caused by a major war between equally matched opponents will leave them both down & out.

THIS MONTH

JULY

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

MONDAY

18

JULY

NEXT MONTH

AUGUST

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1/2 sorted -

Child's 1/2

170

with stars

2 cases - 1 case

no. 34 - difference

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The following incidents are related by the Reverend James W. Runciman, B.D., of the Church of Scotland at Udaipur, India. The quotation is from - "Life and Work," The Record of the Church of Scotland for November 1930.

"The scene is a hot street corner in the evening. A crowd of all castes, with a few Brahmans at clean distance on the outskirts. The missionary, sensing a question in the hearts of the people, asks if there is anything he can explain. Immediately the Brahmans push through the crowd.

"Yes, sahib," they say, "there is a question. Here in this Native State there are four Englishmen; three of them hold their appointments from the Imperial Government, or from the Raja, and are secure. We Hindus and Mohammedans can own land and property here. You alone of all the people in this State have no citizen rights; and yet, when we see you walking in our bazaar, we say, 'There goes the only free man in this State.' Padri Sahib, tell us! What is it you have that we have not? for it is that we want.

"Again a Native State. A beautiful garden below the shadow of the palace. The elite of the State gathered to hear one of India's leading nationalists, a Cambridge and Moscow graduate. The occasion of his visit was really that something might be done to stop a movement towards Christianity that had begun among the hill people of the State. The missionary, nevertheless, was invited to attend.

"On his arrival on the scene, one of those topsy-turvy things happened that draw one's heart to the Indian - the missionary was asked to preside over the meeting. A laughing protest only evoked the assurance from the speaker, 'Nothing would give me greater pleasure than to have a Scottish missionary as my chairman.'

"So it was arranged, and for two hours we listened enthralled to the passionate outpourings of a man's soul. In biting words, out of a sore heart, the speaker exposed and stirred every sore in the life of the land. None was spared - Brahman or outcaste, king or subject, Hindu or Christian, Briton or Indian. From one point of view it was abuse, virulent; from the other it was a cry.

"At the close, he quietly thanked his audience in these words: 'I have to thank you all for allowing me to speak as I have done for two hours, abusing all that you hold most dear. But you must have noted that there was one whom I did not even criticise. And, indeed, he is above all my criticism, or any man's - the Lovely Lord Christ.'

The
Christian Message
for a
Bewildered World



Statement Adopted by
The International Missionary Council
Jerusalem, March 24—April 8, 1928

STUDENT VOLUNTEER MOVEMENT
419 Fourth Avenue
New York, N. Y.

FOREWORD

This is a special reprint of the Christian message as formulated by the International Missionary Council which met in Jerusalem during Eastertide, 1928. Two hundred and forty delegates representing fifty nations "came by roads that lead up from the ends of the earth to the Holy City to face frankly and together the final challenging issue in the world today—the question of the adequacy of the Christian Message to transform and save man in face of his sin-tormented life everywhere, and especially in face of the world-conquering tides of material civilization and the resultant maelstrom of industrial and rural revolution and inter-racial conflict."

This statement of the Christian Message together with other significant deliverances made at Jerusalem demonstrate the vitality of Christian missions. New programs and policies outlined there involve all the agencies of the Christian Church. Among these agencies in the West is the Student Volunteer Movement which must continue to help interpret Christian missions to each succeeding college generation, to enlist students in preparation for service abroad, and to relate well-qualified candidates to the various sending societies.

It is in the spirit and on the basis of this Jerusalem statement of the Christian Message that the Student Volunteer Movement undertakes to do its work.

THE CHRISTIAN MESSAGE



THROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, and scientific and commercial development are changing the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly do the peoples of Asia and Africa. On all sides doubt is expressed whether there is an absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which presses itself partly in a despair of all high values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever-keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world

for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centered in His Person.

OUR MESSAGE

Against this background and in relation to it, we have to proclaim our message.

[Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever-unfolding, revelation of the God in whom we live and move and have our being.]

We hold that through all that happens, in light and in darkness, God is working,

ruling and overruling. Jesus Christ, in His life and through His death and resurrection has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering, with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

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We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927, the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Holy Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward

us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the center of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth,

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"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class- and race-hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, 'Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life.'"

THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It an-

nounces glorious Truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political, or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious im-

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perialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, "I am come that they might have life, and that they might have it more

abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to man and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of societies from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope where there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete

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and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

THE SPIRIT OF OUR ENDEAVOR

Our approach to our task must be made in humility and penitence and love: in

humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national, and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class- and race-hatred." But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the no-

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Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein they may be more powerfully drawn to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world; and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have become. Truly our efforts have not been commensurate with the needs of the world or with the claim of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In par-

ticular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. For all the indications of the growing power of the spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise, only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution by which, because the Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

Filled with conviction that Jesus Christ is indeed the Saviour of the World, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow Christians and all our fellow men to turn again to Him for pardon and for power.

1. To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in Heaven, unsearchable riches which it is the privilege and duty of each to win for the Un-

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versal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international, and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings

should be allowed to keep us outside fold; the isolated Christian is impoverished in his spiritual life and impotent in activities; our strength, both inward and outward, is in the living fellowship. But these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its needs, lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church should be earnest and instant in prayer, each person for every other, and all together for the Church's unity and for the hallowing of God's Name throughout the world.

Further, we call on Christians in all lands who are trained in science, art, or philosophy to devote their talents to the work out of that Christian view of life and world which we sorely need to secure against instability, bewilderment, and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would give if the younger churches were invited to send missions-of-help to the churches of Europe and America, that they may

versal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

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minister of their treasure to the spiritual life of those to whom they come.

2. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with Ultimate Reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish people, whose Scriptures have become our own, and "of whom is Christ as concerning the flesh," that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message, and its zeal for holiness. And we call upon our fellow Christians in all lands to show the Jews that loving-kindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of nation

heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations; but He is always more, and other, than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

3. To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labors of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition, and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism,

which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces and fulfil their own true destiny only in His service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation, and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who

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bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can be brought about only through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sym-

pathy, and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of coöperation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come and to whom we return to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom.

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COMPLETE REPORT OF THE JERUSALEM
MEETING

INTERNATIONAL MISSIONARY COUNCIL

To be published September 15, 1928

TITLES OF VOLUMES

1. The Christian Life and Message in Relation to Non-Christian Systems.
2. Religious Education.
3. Relations between Older and Younger Churches.
4. The Christian Mission and Race Conflict.
5. Christianity and Industrialism.
6. Christianity and Rural Problems.
7. International Missionary Cooperation.

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Seminar I

WORLD MISSION OF THE CHURCH

Seminar at Joint Meetings of Interchurch Organizations at Atlantic City, N.J.

*ask
Dr. Speer
for article*

THE CHRISTIAN ATTITUDE TOWARD NON-CHRISTIAN RELIGIONS

Outline of statement to be presented by
The Rev. James Thayer Addison, D.D.
December 10, 1940, 2:00 p.m.

A. Historical Development Since 1800

Attitude mainly determined by belief as to origin and nature of non-Christian religions. Who is responsible for these religions - God or Satan? Prevailing verdict for two or three generations: Primitive revelation in days of Genesis, but Satan responsible ever since. Authority of Calvin. Example of Martyn and scores of others. Expecting evil, they found it in abundance. Vicious circle. Hence missions defined in martial terms as attacking the Enemy. All opposition attributed to Satan. Hence also low estimate of non-Christian civilizations. "Poor depraved heathen."

Long persistence of traditional missionary position. Yet during last two generations marked changes. Changes due to

- (a) Development of Christian theology. Changing views as to character of God, meaning of judgment and hell, and especially as to nature of revelation.
- (b) Development of psychology of religion, viewing religions not simply as system of beliefs, but as inner experience.
- (c) Growth of knowledge about facts of non-Christian religions, their history and literature.

Pioneers express these changing attitudes during later nineteenth century - Clear statement of newer views at Edinburgh 1910. Full development of liberal attitude at Jerusalem 1928.

An attitude now widely accepted: God revealing Himself in hearts of men everywhere and always. For all that is good in non-Christian religion God Himself is responsible. Hence new readiness to note and welcome every sign of beauty and truth.

Yet only in Christ has God fully and finally revealed Himself. Distinction between Christian revelation and others is distinction between the complete and the partial, the perfect and the imperfect. Warm appreciation of the signs of God's wide-reaching revelation compatible with unique supremacy of Christ who offers to men of every creed and race all that they have hitherto treasured, and, beyond that, yet other gifts far surpassing their power to imagine.

Above would summarize main trends up to Jerusalem meeting of 1928. Since then two other lines of thought have attained wide publicity.

- (a) The Barthian or semi-Barthian teaching of which H. Kraemer is leading exponent.
- (b) The ultra-liberal views of which Prof. Hocking is leading exponent.

Kraemer and other semi-Barthians claim all non-Christian religions are the efforts of man to apprehend God. Alien faiths the remarkable product of human religious endeavor. Outside of Biblical revelation, man has to do all the seeking himself. No initiative on God's part. Christianity in no sense the fulfillment of other religions.

Hocking and similar liberals condemn traditional missionary aim of "radical displacement" and assert there is "no only way to God." Urge value of synthesis and aim at the way of "reconception" - indefinitely progressive search for truth by sympathetic interpretation and mutual sharing.

- B. Problems for Discussion: I. Theoretical, concerned with theology.
- II. Practical, concerned with missionary policy.

I. Theoretical

e.g. - (a) The nature of revelation. Can it be general through nature, reason, history, and direct mystical experience - or must it be special only? Is it incomprehensible miracle, hidden except to faith? Are nature and grace, reason and revelation discontinuous? Cf. Barthian, Catholic, and Liberal positions. Has God been, and is He, active in relation to Jews and Christians but passive in relation to all others? What has been the function of the Eternal Word or the Holy Spirit through all ages?

(b) The nature of judgment and punishment. What is the ultimate fate of all who die having rejected Christ? Of all who die never having heard His name?

(c) What is the value and meaning of the experience of the mystic? Can devout non-Christians have direct contact with God Himself? Can God be partially known without Christ?

(d) Is Christianity in any sense the fulfillment of other religions?

II. Practical

e.g. - (a) Is the missionary enterprise primarily the proclamation of truth or the search for truth? Is the preaching of truth known in Christianity incompatible with the recognition and appreciation of truth known elsewhere?

(b) What is meant by "mutual sharing"? What is the value in it as a missionary method? What, if any, are its dangers or false presuppositions? Can Christians learn anything from adherents of other religions? Can Christianity learn anything from leaders of other religions? Can Christ learn anything from leaders of other religions?

(c) What is meant by points of contact? What use can rightly be made of them? Are they significant for theology or only for pedagogy?

(d) What is meant by the adaptation of the Christian message? Can we distinguish between re-expression and accommodation or assimilation? What is the test?

(e) Can a religion with the claims of Christianity outgrow the need for, and practice of, proselytism and conversion?

D. L. Woody - Case Files

1. One of our greatest men.
One of the best. Perhaps on the tree.
Recognized an ant. the day Boston men who looked up to him. Aesthete
On the floor. O. G. Howard.
Estimate of him.
2. And he had the simplicity of goodness
Illuminated Cottage 1887
How many have known him?
O. Joseph. Inman. G. W. Fisher. Yarnham
3. That of the man who saw Woody & the brother.
Edmund Marshall - do people estimate
Father died when he was 4
4. The beginnings
Chicago. Civil War. Valley in '67. "The manuscript of Brown - Paul Jones"
Jan - Apr 24 1867
5. Energy & power.
Physically. Appearance. Stamina. Gladstone. Joann. Blackie
Spent - then the care of all.
As to money - never had it. kept clean of it. do by no means (250000 Paul Hunt
But used it - faith!
As to spending ability. never put a no.
As to freedom - freedom
No study spirit
6. The preacher. Galt. Taylor 29. 1840. 28.
Woody self taught. Episcopalian. 1841.
Memphis. London '70 - 2/3 ©
Simplicity & directness. Good. "Says he's satisfied"
Elyria - Vermont.
Dorchester - Texas - Canada.
Comparison - Phila. First Street. Pleaser.
Humboldt, the "armadillo" man - How do you find it?
G. H. Bible. Coler. p. 33
7. The educator. The scholar
8. Some characteristics Vincent 29
Modesty. G. W. H. P. P. Howard
Fisher & physician. Goodson p. 27
First name - Mrs. Woody - Cons. Union
Purity, gain. Brother "the spiritual station of the man - the singleness of his purpose"
Harmon spent fellowship

9. Diphans & achievements

In the College - at Fide. F. Smith

Cambridge - Oxford. The Great Band

In the second of them at "the next meeting about the world. speech"

Social & philanthropic projects

Remember on his achievements. p. 8.11

But on a rock to Church death stand!

Lyman Abbott: "By his death we could have lost one of the greatest leaders. His marvellous energy and kindly spirit made friends for religion by the tens of thousands."

Rev. Shivers: "Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the Gospel."

Pres. Patton: p. 33.

Rusdell: "His preaching had all the effect of lightning; he scattered in the face of God. His joy and contagion were dropped out of darkness into light and kindled a Christian life afterwards."

Joe. Spence story of the Glasgow club men: "Why do you go to hear Moody. You do not believe what he preaches." "No, but he believes it with all his heart, and it is refreshing to meet such a man in these days of doubt & uncertainty."

Geo. Warriner: "In summing up the distinctly great things of this great century, no man stands out more prominently who has spent so many ^{continuous} years in super-human labor for the benefit of our race as Dwight L. Moody, the Christian American lawyer, evangelist, and our ablest of any kind, he means to first honor every man who has had their fellow men."

Patton: "Talk of a successful life. Take any man who has achieved honor on the battle field, fame in statesmanship, or in whatever way he has attracted the world's attention and how does this life compare with the life of Dwight L. Moody?"

Crabodge: "The great lesson of the Moody life is the infinite and magnificent possibility of service which can come to our feet from heaven absolutely in God's hand to be used. Mr. Moody did this more abundantly and completely than any man I ever knew."

Bases.

Manhand

Belin Station on "Last Comes."

"Happy Weather."

Chr. Century.

Jennison House

Cair, del. vance

"A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, ^{namely} that all our mission work is based exclusively on the great acts of God for the redemption of mankind; in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament metanoia required of all Christians.

"In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

"Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel,' banding together all men of goodwill across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

"In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilization, with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible."

THE "HAPPY HEATHEN"

A cynic is quoted in the Literary Digest as saying that the heathen are happy as they are—why bother them?

Recent developments in Russia are apropos. A group of twenty peasants, pushed to the Poland frontier by the intolerable conditlons in Russia, was recently overhauled by soviet officials. Eight of the refugees were shot, according to a front-page headline. A magazine picture shows twelve women hitched to a plow. Happy heathen? Russia has abolished Deity.

Within a month the New York Times carried a picture of three women in Zululand, Africa. A girl in the center has been pledged in marriage by her father, receiving ten cows in payment. When wives are buried with their dead husbands, there must be great enjoyment in darkest Africa. Happy heathen!

Head hunters in our own Philippines are shown in a late issue of Asia. The head of a victim is stuck on a post and his friends circle in a weird dance. Happy heathen!

In India worshipers are pictured standing in the sacred river Ganges, bathing and drinking the foul waters simultaneously. Babes of 6 or 7 are married to grizzled old men. And when the husband dies the child wife has naught but mistreatment. Happy heathen!

China has millions starving and civic bodies and churches in America are collecting funds for relief. Famines in China and India are chronic conditions. Happy heathen!

Women of the Orient tug their painful way up ladders with huge baskets of coal on their backs, coaling the liners from lighters below. Happy heathen!

We have to confess that the whisky barrel has too often romped in after the missionary. However, this is not chargeable to the religionist. Among the most devoted patriots of this country are those giving up their lives in foreign lands.

And they may be among the best protectors of our own country in the future. For unless the rising tide of color learns the lowly spirit of the Man of Galilee, America with her wealth and liberty may become a target instead of a haven.

Editorial in Los Angeles Times - March 9, 1930

The War with Japan

Japan War Meeting - Dec. 11, '41

1. Ten years ago none of us ever imagined that we would see such a world as today, & be forced to join in its horror.
We are & have always been a great-loving people.
After each war we went back to peace, not on to another war. After Civil War, World's surprise - do many more, late 70's. Endicott's way in Jap. 1897.
2. News is, as this war threat upon us by Japan - the annihilation of our
Our long friendship. In the Russian War -
The Jap. earthquake. Upon close!
We are not changed, as we are a can as tea?
But Japan is the old Japan of 30's & 40's, Ito, Iwano
& Uemura - Uemura, Iwano, Iwano, Iwano, Iwano
Hull's just proposals - Japan's monstrous reply.
And the pre-meditated assault. Long prepared,
where is Bushido? The lie of American war
bringing forth to front. At this point Japan
3. But if there were to be war perhaps there the best
way for us to begin for us - unprovoked.
 1. To clarify the character of the war - Revised the
end, the lesson on the 1st. 2. personal revenge.
Carter Jan. 14, 7. I.P.V.P. "of by Kingdom was -
 2. U.S. views of Soviet.
 2. To write the whole nation. In Congress,
and vote the resolution withdrawn.
4. The lessons now -
 1. the appointment of end. We are receiving the

friend of our father - even so. We critic
eight hundred. Has said he smokes!

2. No boasting. No under rating the foe.
"For frantic boast" "Set not him" I Th. XX. 11.
3. No predicting. The folly of it - what force can?

Easy analogy!

4. Positivity - Just reality. There will be mistakes
Crema. Fitzburg. Grand Harbor. Paul River too -
5. Resolute purpose. Decision document - Contracts
Methuen or Lincoln.

6. Cleanse and purify and simplify our own life
Is it worth fighting for? Make it so -
Wash at least - spend time.
Napoleon - In military affairs the moral
force as to the physical as 4 to 1.

He hates of pop: people this of the

7. Trust in God & right - not in the resources
and character of our nation but in God and
right. Our coin motto. "For right is right,
as God is God"

Approp. that we should be meeting here in
← Church? Jesus Hall

Roosevelt Message to Hirohito

From the Herald Tribune Bureau
WASHINGTON, Dec. 7.—The text of the message sent to the Emperor of Japan yesterday by President Roosevelt, made public late today, follows:

Almost a century ago the President of the United States addressed to the Emperor of Japan a message extending an offer of friendship of the people of the United States to the people of Japan. That offer was accepted, and in the long period of unbroken peace and friendship which has followed, our respective nations, through the virtues of their peoples and the wisdom of their rulers have prospered and have substantially helped humanity.

Only in situations of extraordinary importance to our two countries need I address to Your Majesty messages of matters of state. I feel I should now so address you because of the deep and far-reaching emergency which appears to be in formation.

Developments are occurring in the Pacific area which threaten to deprive each of our nations and all humanity of the beneficial influence of the long peace between our two countries. Those developments contain tragic possibilities.

The people of the United States, believing in peace and in the right of nations to live and let live, have eagerly watched the conversations between our two governments during these past months. We have hoped for a termination of the present conflict between Japan and China. We have hoped that a peace of the Pacific could be consummated in such a way that nationalities of many diverse peoples could exist side by side without fear of invasion; that unbearable burdens of armaments could be lifted for them all; and that all peoples would resume commerce without discrimination against or in favor of any nation.

I am certain that it will be clear to Your Majesty, as it is to me, that in seeking these great objectives both Japan and the United States should agree to eliminate any form of military threat. This seemed essential to the attainment of the high objectives.

Cites Agreement With Vichy

More than a year ago Your Majesty's government concluded an agreement with the Vichy government by which we or six thousand Japanese troops were permitted to enter into northern French Indo-China for the protection of Japanese troops which were operating against China farther north. And this spring and summer the Vichy government permitted further Japanese military forces to enter into southern French Indo-China for the common defense of French Indo-China. I think I am correct in saying that no attack has been

made upon Indo-China, or that any has been contemplated.

During the last few weeks it has become clear to the world that Japanese military, naval and air forces have been sent to southern Indo-China in such large numbers as to create a reasonable doubt on the part of other nations that this continuing concentration in Indo-China is defensive in its character.

Because these continuing concentrations in Indo-China have reached such large proportions and because they extend now to the southeast and the southwest corners of that peninsula, it is only reasonable that the people of the Philippines, of the hundreds of islands of the East Indies, of Malaya and of Thailand itself are asking themselves whether these forces of Japan are preparing or intending to make attack in one or more of these many directions.

Calls Continuance Unthinkable

I am sure that Your Majesty will understand that the fear of all these peoples is a legitimate fear inasmuch as it involves their peace and their national existence. I am sure that Your Majesty will understand why the people of the United States in such large numbers look askance at the establishment of military, naval and air bases manned and equipped so greatly as to constitute armed forces capable of measures of offense.

It is clear that a continuance of such a situation is unthinkable.

None of the peoples whom I have spoken of above can sit either indefinitely or permanently on a keg of dynamite.

There is absolutely no thought on the part of the United States of invading Indo-China if every Japanese soldier or sailor were to be withdrawn therefrom.

I think that we can obtain the same assurance from the governments of the East Indies, the governments of Malaya and the government of Thailand. I would even undertake to ask for the same assurance on the part of the government of China. Thus a withdrawal of the Japanese forces from Indo-China would result in the assurance of peace throughout the whole of the South Pacific area.

I address myself to Your Majesty at this moment in the fervent hope that Your Majesty may, as I am doing, give thought in this definite emergency to ways of dispelling the dark clouds. I am confident that both of us, for the sake of the peoples not only of our own great countries, but for the sake of humanity in neighboring territories, have a sacred duty to restore traditional amity and prevent further death and destruction in the world.

Nation's Press Assails Japan's Attack on U. S.

A Hurried Departure as Their Country Hit at U. S.

'Chicago Sun' Says 'World Serpent,' Head in Berlin, Tail in Tokio, Has Struck

Editorial comment from some of the nation's leading daily newspapers on Japan's attack on the United States follows:

"Times"—There is only one possible answer to Japan's attack. That answer is an immediate declaration of war by the United States against Japan. This is so clear and so inescapable that Congress can be relied upon to act with all possible speed and to give its answer with that unanimity which will speak for a united nation.

We do not need at this stage to consider the reasons for the timing of this almost incredible assault upon the outposts of our defense by a nation whose emissaries in Washington were still expressing friendship for our people. Whether Japan has yielded at last to pressure from Hitler, who has obviously wished for many months to deflect American power from the Atlantic to the Pacific, or whether this is primarily and essentially an independent Japanese adventure, launched by a military clique in Tokio whose powers of self-deception now rise to a state of sublime insanity, we cannot know until events have given more perspective. It is possible that the second hypothesis is the more credible one—since Hitler, much as he may wish to direct our attention to the Pacific, can scarcely desire at this time the open and formal entrance of the United States into a war which will certainly and automatically find us openly and formally at war with Germany as well before that war is finished. These are conjectures of great interest and importance. But they do not count in the face of explosive facts. The only thing that matters now is that a deliberate attempt has been made by an enemy power to destroy the defenses of America.

To that attempt we will reply. We will reply with our full force, without panic and without losing sight of our objectives. We will make war upon Japan and we will put an end to these interminable and unbearable threats of Japanese aggression. But in making war upon Japan we will not overestimate the ability of Japan to do us harm; we will not mistake the lesser danger for the greater danger, and we will not forget that Hitler, and not Tokyo, is the greatest threat to our security. The real battle of our times will not be fought in the Far East. It will be fought on the English Channel. We can count on it to plan a strategy of war which takes account of the imperative necessity of maintaining an uninterrupted flow of strength to the main battle front in Europe. If Hitler is smashed, the situation in the Far East will take care of itself automatically. But if Hitler wins in Europe, we shall be in deadly danger, even if we have crushed Japan. We must so dispose of our own great strength that we shall never lose sight of our real peril.

The time has come to forget pride of judgment, throw partisanship to the winds and rally to the flag of the United States. Let us close our ranks without a moment's loss of time. Let us act at once to conserve that national unity which is our richest heritage. Let us bury every selfish interest in devotion to the national will. Let us be done with every influence and every circumstance which would impede American production and delay the full flow of our incomparable strength into this struggle to survive.

The United States has been attacked. The United States is in danger. Let every patriot take his stand on the bastions of democracy. We go into battle in defense of our own land, of our present and our future, of all that we are and all that we still hope to be, of a way of life which we have made for ourselves on free and independent soil, the only way of life which we believe to be worth living.

"Baltimore Sun"—The United States enters the conflict with its record clear. It has stood from the beginning for a series of principles without the observance of which a peaceful and progressive comity of the nations is impossible. These principles the Japanese, like the Nazis and the Fascists before them, have called "obsolete."

The United States is today the strongest nation in the world. It has the greatest fleet. It has an air force already powerful beyond our hopes and it has an industrial potential able to multiply many times and in short order its present striking power. It has a people proud of their heritage and conscious of their might. It knows the meaning of freedom and the cost of freedom. Therefore, we enter the conflict, which has thus been deceitfully brought to us, with no sense of fear and no forebodings. We shall be able to account for Japan in the Pacific and at the same time continue to give the fullest aid to Britain and the other nations now beating back Hitler and his allies in Europe. We have the right on our side. We have our unmeasured force. We shall win.

"Washington Post"—The answer to the President's cogent and eloquent plea to Emperor Hirohito came promptly and unmistakably, before the latter could have had time for more than a quick perusal of the letter's contents and while conversations with Japan's envoy in Washington were still going on. The answer was an attack by Japanese planes on American military and naval establishments in the Hawaiian Islands and the Philippines. To this kind of action there can be only one answer, and it will be given promptly and with every ounce of strength at our command and at the command of this nation's partners in the Far East. . . . The United States will not be found wanting in its effort to meet force with force, to the end that the nation which for a decade, at least, has torn up every covenant, flouted every pledged word given by its leaders, violated every canon of honor and decency shall be made incapable of ever disturbing the peace of the world.

"Chicago Tribune"—War has been forced on America by an insane clique of Japanese militarists who apparently see the desperate conflict into which they have led their country as the only thing that can prolong their power. Thus the



Members of the staff of the Japanese Consulate departing with packed bags shortly after the city heard of the assault upon Hawaii

thing that we all feared, that so many of us have worked with all our hearts to avert, has happened. That is all that counts. It has happened. America faces war through no volition of any American. Recriminations are useless and we doubt that they will be indulged in. Certainly not by us. All that matters today is that we are in the war and the nation must face that simple fact. All of us, from this day forth, have but one task. That is to strike with all our might to protect and preserve the American freedom that we all hold dear.

"Chicago Sun"—It is war, now, grim and to the death. War to the death of Japanese and German militarism, or to the death of the United States of America. All that President Roosevelt foresaw and feared and worked against, all that lesser men refused to fear because they could not see, has come to pass. The thing of evil that is abroad in the world has coiled its ugly body and struck. Let no American think that this is a one-ocean war, a one-handed war, or a war with one nation only. We have been struck by the Welt-schlang—the world serpent—its head in Germany and its tail in Japan. Japan has plunged us into war to the hilt, not only with herself but with Germany. We stand where Britain stands, where Russia stands. Is there need, at this moment, to call once more for that national unity which should have been ours two years ago? No—and a thousand times, no. The nation is one or it is nothing. That means it is one.

"Louisville Courier Journal"—War has chosen us. We shall fight to the end, and we must face the terrible truth that the end will not be found in Japan, or on the wide wastes of the Pacific. The end will be found in Berlin. Japan's attack on the U. S. is part of the world treachery, the world revolution which the Nazis have created. Japan's attack on the U. S. is the final effort of Berlin to distract us from the meaning of modern history, from the simple fact that men who honor no promises are tearing to bits the civilization of our twentieth century. . . . Japan is the immediate enemy, and she must be destroyed. Nazi Germany is the ultimate enemy, and she must be destroyed.

"Philadelphia Inquirer"—Do the war-mad officials of the Japanese government honestly believe they can get away with a crime like this? Or are they intent upon committing national harakiri? . . . In this solemn hour, with its portents of grave events not only in the Pacific but in the Atlantic, there can be no question of the unity of the American people. All personal issues, all partisan issues, all regional issues today must give place to one indomitable purpose: decisive victory over Japan for the protection and welfare of all that Americans hold dear.

"Syracuse Herald-Journal"—The Japanese attack on the United States is a piece of malevolent brutal treachery unsurpassed in all the annals of international duplicity. At the moment Japan's envoys in Washington were preparing to meet Secretary Hull again, to continue their peace masquerade, Japanese planes were bombing Pearl Harbor, ruthlessly slaughtering hundreds of American boys. It is now clear that during recent weeks, while the obsequious Nomura and Kurosu were going in and out of the White House, top gangsters in Tokio were making preparations for the attack they hoped would cripple the American fleet. There can be but one answer to these killers—war with everything we have.

"Des Moines Register and Tribune"—The essential fact is merely that the Japanese chose to strike, and, having chosen to strike, chose also, to get all the advantage they could out of surprise. Moreover, and most important of all, this is world war. This isn't just Japan. Japan now throws in her lot completely with the Nazis, no matter what diplomatic finkler may for a while continue (if it does), we and the British and the Chinese and the Russians are now at war with the Germans and the Italians and the Japanese. We must make and carry out our plans accordingly.

"Philadelphia Evening Public Ledger"—The Japanese have started the great war in the Pacific that has been expected for more than thirty years. For the first time in recorded history the Western Hemisphere has been attacked by an Asiatic power. And for the first time since it was a nation, the United States will be fighting for its life. The third member of this unholy alliance of tyrant nations has now made its bid for loot and conquest by striking without warning. Danger that has been threaten-

ing us from western Europe has now struck swiftly, treacherously and savagely from the west. The war that Japan has made must be fought, and it must be fought to the end. Japan has fired the first shot; 130,000,000 Americans must see that America fires the last shot.

"Rochester (N. Y.) Democrat and Chronicle"—The sudden swoop of bombers on Pearl Harbor and American naval and Army bases at Manila means one of two things: either Japan officially was preparing this move while her ambassadors were negotiating in Washington; or, the Japanese militarists, fearing the negotiations might thwart their hopes, took things into their own hands, as they did in Korea, in Manchuria and in China. The people of the United States have confidence in the naval and air forces. Indications are that they are prepared, both in Hawaii and further east, to meet this onslaught. It may not be an easy task; it may take months; but it will be done.

"St. Louis Globe Democrat"—It is a stunning and ghastly act to undertake a major war. Only with the deepest reluctance and realistic foreboding does this country take up arms. Yet we will do so with the staunchest confidence, grim and courageous acceptance of duty, and an impregnable will for victory. God grant this be a quick and decisive war. Whatever its length or the sacrifices it entails, America is ready!

"Birmingham Age Herald"—The news that Japan actually had begun an attack on American Army and Navy bases on the island of Oahu, in the Hawaiian Islands, and on Honolulu came as a blow to all Americans—even though the air of negotiations between the government of the United States and the Japanese special envoy and ambassador constantly has been extremely tense. Now that the olive has failed, Americans will realize that the Japanese all along had been planning this attack, that the talks in Washington were nothing more than an attempt to cover up Japanese intentions. . . . This would appear, at this moment, at least, to be the development which will bring American participation in the fighting against the Axis powers to a degree limited only by the conditions and the necessities of wise action.

"Cleveland Plain Dealer"—The tragic events which have drawn this nation into war are a terrible lesson to two kinds of people—the isolationists and the appeasers. The point should not be missed by those who still claim that the oceans are a barrier, that in order to attack Pearl Harbor the Japanese sent their ships and planes across an expanse of water that is several hundred miles wider than the Atlantic at its broadest point. What the Japanese have done to Pearl Harbor on a small scale the Germans could and would do to Boston, New York, Philadelphia and Cleveland on a large scale should they once become masters of Europe and the British Isles.

"Atlanta Constitution"—For Japan there is little doubt the act she took Sunday was the act of hara-kiri, national suicide. Arrayed against her will be the full force of the ABCD powers, America, China, Britain and the Free Dutch. . . . Now, having suffered by outrageous attack from a technically friendly power, the only thing left for us to do is to protect our property and our lives and to fight back to the utmost of our ability. Until governments such as these, that know no honor, in whose word no trust may be reposed, to whom the spirit of good faith is utterly alien, are wiped from the earth, there can be no peace for mankind.

"New Orleans Times Picayune"—The treacherous Japanese attack upon American bases in the Hawaiian Islands evidently was planned under cover of the professed Japanese desire to continue the diplomatic search for a common formula for a peaceful situation in the Pacific. Even as envoys Kurosu and Nomura talked sweetly in Washington, Japanese warships, submarines and aircraft were sneaking across the Pacific to bomb American outposts and torpedo American shipping while the two countries were at peace. Thus the military clique misruling Japan struck a foul and deadly blow at the honor of their government and nation. American sentiment has been crystallizing rapidly of late. Last Friday, for example, the House passed a supplementary defense bill carrying more than eight billions with only five opposing votes. Now comes the sudden assault upon American bases by a professedly friendly power without declaration of war or notice of any sort, to weld the solid national front to meet the open menace.

Japanese Strip Consulate Here Of All Records

Burn What They Can't Take; Police Guard Offices and Home of Consul General

Working swiftly and excitedly, about a dozen Japanese carted trunks, suitcases and briefcases full of records from the Rockefeller Center office of the Japanese Consulate at 630 Fifth Avenue yesterday afternoon soon after the word spread that Japanese bombers had attacked Hawaii. The smell of smoke issuing from the office indicated that papers which could not be removed were being burned.

Three Japanese, carrying five handbags, a long Pullman trunk and a number of briefcases left the building and entered a chauffeur-driven limousine at 3 o'clock. Their departure was only five minutes or so after their arrival, indicating that the bags already had been packed. A persistent reporter who got into the thirty-sixth-floor suite of the consulate was taken by the arms and led from the office by three Japanese when he tried to ask whether they were removing their secret files.

Police guards were hurried immediately to the consulate and to the home of the Japanese Consul General, Morito Morishima, at 33 East Seventieth Street. They were stationed also at 500 Fifth Avenue, where the Japanese Reference Library is located. The police said they had received no orders to stop the removal of records. It was learned from Army officers that they could not take action in such a case unless the area was under martial law, and that any action regarding removal of the records would be under the State Department and Federal Bureau of Investigation.

Twenty Japanese Visit Consulate

More than twenty Japanese, many of them apparently business men, went to the offices of the consulate in the afternoon. One car brought four Japanese, and one of them went into the building. He returned in five minutes and rejoined his companions. Approached by a reporter, he said he was a lawyer and represented a number of Japanese exporters and importers in this country. He refused to give his name. He was asked why his companions were so excited.

"We are in business here, so it is only natural that we are very much upset," he said. "We were notified months ago that war was inevitable. It is awful that this had to happen. There is no question that it was caused by those demon warmongers in Japan."

He said his three companions had not heeded the warning and consequently had not put their business affairs in such shape that they could wind up matters quickly, "so they stand to suffer heavy losses now."

At LaGuardia Field it was reported last night that United Air Lines, one of three lines operating to the West Coast, had received orders not to carry any more Japanese. The order was reported to have come first from the company and then from the State Department. Transcontinental and Western Air said that twenty reservations had been made by influential Japanese to fly to the West Coast on their stratoliners in the last ten days or so.

Among those with reservations on the stratoliners were Mrs. Morishima, wife of the Consul General, and her two daughters. They made their reservations last Wednesday and were scheduled to leave at 8:30 p. m. Friday, when a representative of the N. Y. K. Line Japanese steamship company, and N. Yamauchi, of the Sumutomo Bank, also had reservations.

The Japanese Consul General passed Saturday morning at the consulate and then went to his home, where his wife is ill. He returned to his office and signed into the building at 11:55 a. m. yesterday. He remained closeted with his staff there the rest of the day and was still there at 8 o'clock last night.

Food Carried In

Sergeant James Bennett and three patrolmen from the West Fifty-fourth Street station were on guard there. Photographers were permitted to take pictures of the closed door of the consulate. A Japanese did messenger duty from the consulate, and at 6:45 p. m. a Japanese girl and a blonde American girl were seen going in with food.

A reporter questioned one Japanese who arrived there if they were packing. The Japanese said, "Yes," and then admitted they were taking their belongings away.

"This is a special Sunday," he said.

The Rev. Guchi Kawawata, minister and an official of the Japanese Christian Association, which occupies the three-story building at 453 West 143d Street, said, "Of course, we are against war and we are taking neither side, being members of the church. As members of the church we are against any type of trouble of this kind."

Just after 8 o'clock the consul general emerged from the building with six members of his staff. They were escorted through the crowd in front of the building by three policemen. The consul general got into a taxicab with one member of his staff. They drove to the St. Moritz Hotel, where the staff member was dropped off. Then the taxi proceeded to the consul general's home, where a waiting policeman escorted him to the elevator. Two Japanese arrived soon afterward and took in briefcases and other luggage.

Daughter to R. E. Philippses

Mr. and Mrs. Ralph E. Philippses, of 106 East Eighty-first Street, announced the birth of a daughter, Dorothy Diana Philippses, Dec. 3, at the Woman's Hospital, New York. Mrs. Philippses is the former Miss Dorothy F. Williams, daughter of Mr. and Mrs. George W. Williams, of Camden, N. Y. The Philippses were married May 14, 1937.

Father Dillon Elected

NEWTON, Mass., Dec. 7 (AP).—The Rev. John J. Dillon, O. P., president of Providence College, was elected president of the New England Catholic Educational Association yesterday at a sectional meeting of the national Catholic Educational Association at Boston College. Officials and faculty members of sixteen New England colleges and universities attended the conference.

Neumann Joins Jewish Plea for Palestine Army

Says 250,000 in Middle East Are Ready to Volunteer; Calls on Britain to Act

Special to the Herald Tribune
PHILADELPHIA, Dec. 7.—In an atmosphere made tense by the war news, Dr. Emanuel Neumann, head of the political department of the Zionist Organization of America, called upon Great Britain today to equip Jewish divisions in Palestine to fight against Nazism.

Denouncing Lord Moyne, Colonial Secretary, and "the brass hats and bureaucrats" in the British government, Dr. Neumann said there are 250,000 Jews in the Middle East who will volunteer to fight in the Allied cause.

"The Star of David, which Hitler forces the Jews of Europe to wear as a badge of shame, the Jews of Palestine demand to carry as a symbol of their honor and their freedom," he asserted.

"I have no doubt that the 5,000,000 Jews of America will acquit themselves in the new trials facing us as befitting a people who have found happiness and sanctuary in this blessed land."

Dr. Neumann addressed the fortieth anniversary conference of the Philadelphia Jewish National Fund Council at the Warwick Hotel as speaker at memorial services for Menahem Mendel Ussishkin, longtime world president of the Jewish National Fund, who died several months ago in Palestine.

Preceding the services, conducted by Rabbi Aaron Decter, the several hundred Zionist delegates present heard Lebyaffe, Hebrew poet, bring greetings from Palestine, where he

is managing director of the Keren Hayesod.

Samuel E. Kratzok was chairman of the business session, which opened a "land-for-victory" campaign for the Jewish National Fund. The delegates voted to assume responsibility for acquiring 1,000 acres of land as the contribution of the Philadelphia Jewish community toward acquisition by American Jewry of 20,000 acres of new lands in Palestine.

Christmas Ball at Providence

Special to the Herald Tribune
PROVIDENCE, Dec. 7.—The Smith College Club of Rhode Island will give a Christmas ball Saturday evening at the Agawam Hunt, preceded by dinner. Mrs. Robert J. Beede is chairman, assisted by Mrs. Sidney Clifford, Richard W. Lisle and Robert Perkins Brown Jr.

Miss Dorothy Hackney is giving a small dinner dance on Jan. 2 at the Agawam Hunt in honor of Miss Carol Hall Smith, debutante daughter of Mr. and Mrs. Charles Morris Smith 3d. Miss Smith will be introduced to society on Dec. 17 at a reception to be given by her parents at the Agawam Hunt.

Another debutante to be honored is Miss Frances Burlingame Smith, whose mother, Mrs. Dorothy Briggs Smith, is giving a tea dance on Dec. 27 at the Agawam Hunt for her daughter.

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Empire State Bldg.	16 W. 24th St.	Yonkers	5224 Junction Ave.
Madison St.	Garfield 275 8th Ave.	Auburn	5185 Gateway St.
Yorkville	145 E. 25th St.	Flushing	3811 Main St.
42th St.	7349 Broadway	Hampton	45 Main St.
Karlon	125 W. 125th St.	White Plains	375 Main St.
120th St.	120th St. Nicholas Ave.	Newark	60 Park Place
Car. 123rd St.	943 Sullivan Blvd.	Paterson	(Military Park Bldg.)
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March 31, 1854

There shall be a perfect, permanent
and a sincere and cordial amity
on the one part and the Emperor of Japan
and between their people respectively
persons or places.

P. J. Walter

Be sure of the fact that the life of
of nations remains forever. There is no
nation perhaps. As the wider world of
escape here: a nation's life is long
tribution. Of this I am sure that unless
the principles laid down by the founders
that have lived, our national life is done

India

Drum for

part of v. Commission

Women's National Movement

remains above normal from the Frontier to the C.P. (p. 7).

SEA MAIL FROM HOME

The outward P. and O. mail steamer "Ranpara" with the mails from London of March 29, arrived at Aden at 5 a.m. on April 8 and left there at 9 a.m. the same day. In the ordinary course she should arrive in Bombay at 3 p.m. tomorrow.

"I WAS BLIND."

AFTER fifteen years spent in educating the mass mind in India for the doctrine of civil resistance or *satyagraha* in its pure non-violent form, Mr. GANDHI has come to the conclusion that there is probably only one man in India fit to practise it and that is himself. He is almost certainly right and though it is indeed regrettable that realization has taken so long to come, the statement is of incalculable value. It is a characteristic of the MAHATMA, as attractive in him as it has proved expensive for the country, that he is apt to judge his followers by himself and to believe them better than they are. All his geese are swans and politicians have passed for plaster saints. But last summer scandal in his own Ashram shook him to the core and now in Bihar he has had revealing conversations with former inmates of the same Ashram who have been to prison for civil disobedience and are at present doing relief work in Bihar. One of these is actually such a backslider that in prison he was reluctant to perform his full prison task and even preferred his private studies!

Mr. GANDHI's standard, it will be seen, is high indeed. But in what world has he been living all these years and does he ever read the Press which claims to speak in his name? Scarcely a day passes when it is not full of complaints by and on behalf of political prisoners who invoke his name and when at large wear his cap. They wrangle about their allowances, they complain because although of "respectable" families they are in "B" class instead of "A", they quarrel about their food, they hunger strike and their relatives send their weight to the papers. As for the uproar about "Sirkar Salaam" it never dies. No one save Mr. GANDHI can possibly have been for a single moment under the illusion that enabled him to picture the majority of his followers as like himself accepting prison tasks joyfully, making no complaints and by their cheerful and gentle dispositions making friends with jail superintendents, doctors, warders and all about them. Any idea of nobleness or grandeur that could have been associated with political imprisonment in this country has long ago been befouled in the columns of the Press and in the spate of questions put on behalf of prisoners in the Legislatures. On Mr. GANDHI's own showing every journalist and every politician who demands special treatment for political prisoners and seeks to stir up hatred against the Government on their behalf is wounding the MAHATMA himself. All that can be said about this is that most of the newspapers which hail him as a leader daily drive their sharp, cutting knives deep into him and turn them about in the wounds they make. They have not now, and never have had, any will to carry out his teaching. To them the acceptable part of his doctrine of civil resistance and boycott is that it is a means of fighting without firearms. They looked to it not to "reach the heart of the rulers" but to beat them to their knees. Racial hate was their principal motive and they are frankly as disappointed with the results as Mr. GANDHI though not for the same reasons. And in saying this we do not for a moment doubt the fact that Mr. GANDHI had a little band of true followers who had some comprehension of what he meant by *satyagraha*, and one of them beyond question being Mr. RAJAGOPALACHARI.

"I was blind," says Mr. GANDHI and we are reminded of another who received his sight by a miracle and testified "one thing I know that whereas I was blind now I see." On Easter Munday, during his day of silence, Mr. GANDHI received his sight and this was indeed a joyful day for India. For it means the end of civil disobedience and non-cooperation in Mr. GANDHI's lifetime and we may hope in all our lifetimes. "The decision," he tells us, "and every word of the statement are in answer to intense introspection, searching of heart and waiting upon God." It is also the answer to the prayer of many other people who have hoped against hope that one day this revelation would come to him. He has at last understood that whatever else his teaching of non-co-operation has done it has lacked the dynamism to change men's hearts whether they were the hearts of his followers, of "the ruler" or of the terrorists. Now that light has begun to stream in we confidently expect that Mr. GANDHI will begin to see other things at present hidden from him. He is still talking in terms of war and of the beauty of "this greatest of weapons at the disposal of mankind." But the greatest power at the disposal of mankind is not a weapon at all and it is certainly nothing beginning with "war" and ending with disobedience. Physical non-violence, combined with boycott and disobedience, is only a mask for spiritual violence and in depriving it of

its outlet and condemning it to use unethical language it intensifies the inward passion of hate. In the moral and spiritual world it is a mule condemned for ever to sterility. It is creative love alone that can change hearts. There was once an Asiatic subject of a Western Empire who was possessed of great power and drew multitudes unto him so that the local politicians in a country where nationalism was identified with both race and religion wished him to lead the Swarajist party. This he declined to do and strictly enjoined obedience to the law. The result was that in a comparatively short time after his death the whole mighty Empire accepted him as its ideal ruler of life and conduct. And although the world is still painfully and unwillingly learning that his is the true wisdom his power to change the lives of individuals and to spread the conception of the human race as one family unquestionably grows with the centuries.

BENGAL ATTACK ON MR. GANDHI

PEOPLE "HUMBUGGED"

REMARKABLE OUTBURST BY YOUTH LEAGUE

(FROM A CORRESPONDENT.)

The growing feeling of antagonism on the part of young men of Bengal towards Mr. Gandhi and his movement finds eloquent, if not expressive, in a leaflet published by Mr. Ajit Das Gupta, acting Secretary of the Youth League, Bengal.

The leaflet need not be taken at its face value. Perhaps it does not correctly express even what is felt by the young men of Bengal and makes unjustifiable attacks on Mr. Gandhi and some of his followers, but all the same it is a significant pointer to a real change in attitude so far as Mr. Gandhi and some of his activities are concerned.

Headed "Down with Gandhi-ism," the leaflet, translated into English, reads: "For how much longer shall we blindly follow at the heels of mahatmas and supermen? It is many years now since we have devoted ourselves to the worship of a single individual and have entrusted the leadership of the national movement to Bapuji (Mr. Gandhi) alone. Under his instruction we have suffered all sorts of troubles but have we derived any benefit therefrom? The oppressed workers know not where to lay their heads, nor has the cause of the country advanced by an inch.

"HARIJAN" MOVEMENT

"The Congress started a movement for non-payment of *chowkidari* tax and the result is that our peasant brethren are impoverished. Forgetful of their sufferings, the Congress has now started upon a new truck, namely, the so-called movement for the uplift of *Harijans*. Meanwhile one of his followers is exporting gold from the country and selling mill-made *khaddar*, and Pandit Jawaharlal Nehru, himself a zemindar, has become the new incarnation of Lenin and Trotsky in our country, and in the guise of manifesting sympathy for the poor cultivating ryot is really bringing disaster upon them.

"The word *harijan* is Mr. Gandhi's own coinage. It seems to be a remarkable farce that to-day when the poor are starving for want of food the Mahatma is acting the part of their sympathetic friend by trying to lift them in the social scale."

Referring to the 16 days' fast recently undertaken by Mr. Satish Das Gupta, the leaflet continues: "While the people of the country are getting prematurely old from real starvation, Mahatma's followers are laudly trumpeting in the Press their amateur starvation. Mr. Satish Das Gupta is angry because they have not made him the sole dictator of the Gandhi tour committee in Bengal. But how can that be helped? Mr. Gandhi himself has surrendered completely into the hands of a millionaire medical practitioner.

"MOCKERY EXPOSED"

"The old trick of humbugging the people in the guise of a half-clothed *munyasi* will not serve any longer. This kind of mockery has now been exposed. Hence it is our earnest appeal to the students and young men of the country—let them say in my voice—Bapuji, excuse us for this time. You have gained many purses in the past, or have been instrumental in the interchange of many purses. Spare us this time. Do not come to Bengal. Bengal will not tolerate the play-acting either of yourself or of your patrons—the financial magnates.

"The national movement does not mean either *harijan* uplift or personal advertisement through interested newspapers. The people of the country have now learnt to stand upon their own feet. They want to expose the hypocrisy of political charlatanism. They want themselves to solve the problems of starvation and unemployment. They will no longer allow themselves to be made outspawns for the purpose of self-seeking national leaders.

"We want to warn also the interested newspaper writers of our country. Let them stop the unrestricted spread of false and baseless news or they also will be taught a good lesson in them."

LETTERS TO THE EDITOR

DOES TRUTH PAY?

TO THE EDITOR OF THE "STATESMAN."

SIR.—I would esteem it a favour if your readers, both clerico and lay, were to express through your columns their views on the arguments for and against telling the truth that Herodotus has put in the mouth of Darius when the latter was arguing with his six fellow conspirators for the removal from the Persian throne (bumping off would be a more forceful and perhaps better expression, but it savours too much of colloquialism) of the false Smerdis. The passage occurs in Herodotus Book II Chap 72; of which the following is given by Rawlinson as the translation (Rawlinson's Herodotus Vol. II pp. 470, 471 Fourth Edition):—

"An untruth must be spoken where need requires. For whether men lie or say true, it is with one and the same object. Men lie because they think to gain by deceiving others; and speak the truth because they expect to get something by their true speaking, and to be trusted afterwards in more important matters. Thus, though their conduct is so opposite, the end of both is alike. If there were no gain to be got, your true-speaking man would tell untruths as much as your liar, and your liar would tell the truth as much as your true-speaking man."

Mr. Rawlinson appends the following illuminating note to the above passage:—

"This elaborate apology for a most justifiable untruth, instead of showing (as Larchar thinks) that veracity was not much regarded in Persia, is strongly indicative of the contrary. No justification would have been thought necessary, unless in a country where there was an almost superstitious regard for verbal truth. The speech is of course not to be looked upon as historical, but it is in character—being thoroughly Persian in its sentiment. The arguments used, however, seem to have come from the mouths of the Sophists. (Compare Plat. Rep. II sec. 2 pp. 369-40; Arist. Eth. V. 9, sec. 16.)"

Perhaps the Smith minor in the Lower Fourth to whom very many years ago was attributed the definition of a Lie, namely, that it was an abomination unto the Lord but a very present help in trouble was, unbeknownst to himself, a bit of a sophist. He has, anyhow, this distinction, that his definition has had for many decades a world-wide reputation; and is, of course, familiar to all your readers.—Yours, etc.,

Calcutta, Dec. 14.

E. S. B.

MR. GANDHI AND THE MISSIONARIES

TO THE EDITOR OF THE "STATESMAN."

SIR.—You published in your Dak edition of December 10 a message from Harda (C.P.) dated December 8 reporting the address given by Mr. Gandhi to a meeting of Christians in which he asked Christians to assist him and to co-operate with him "in the cause of the *Harijan* uplift movement." I have noticed the same message in the Indian papers in which the words "without converting them to Christianity" follow the words I have quoted from your paper. These additional words signify much because Mr. Gandhi is by no means disposed to support the main object of missionary work which is evangelization. Missionaries no doubt find in Mr. Gandhi a valuable asset for their own main purpose. The omission in the *Statesman* of the words in question is likely to mislead many people as to Mr. Gandhi's real attitude towards the missionary movement.—Yours, etc.,

Saulong Para

E. GANGULY.

Ranchi, Dec. 12.

OUR NAVAL VISITORS

TO THE EDITOR OF THE "STATESMAN."

SIR.—The letter of "Let Ye Forget" has, I feel sure, expressed the sentiments of a number of us. No one will grudge the hospitality, that was so generous from all sides, to the crew of the German ship. It does however bring home to us how little is done to entertain our own sailors when they visit us.

Would it not be possible for an entertainment committee to be formed consisting of a member of each of the Calcutta Clubs? Tennis courts, Swimming baths, Cricket grounds, Golf courses could be thrown open for the sailors' use at certain hours.

There are I know many residents of Calcutta who would be only too pleased to entertain the sailors in their home, if they were approached.—Yours, etc.,

Calcutta, Dec. 15

W. H. A.

March 23, 31
Times

GANDHI DOUBTS PACTS WILL EVER END WAR

Men Must Change Spiritually
and Adopt Non-Violence as
Weapon, He Says.

NO STATE MEETS HIS IDEAL

His Perfect Government Puts
Individual Growth and Rights
Above All Else.

CALLS WEST MATERIALISTIC

Mahatma Decries Selfishness and
Narrow Nationalism—Refuses
an Airplane Ride.

NEW DELHI, India, March 22 (AP).—"Come walk with me at 4 o'clock in the morning and I will answer all your questions," Mahatma Gandhi said when asked for an interview. And, with several hundred admirers behind him, the Nationalist leader, setting a rapid pace, despite his frail physique and more than 62 years, discussed the affairs of his country as he walked five miles among the crumbling monuments and scarred forts of New Delhi's forgotten empire.

"War will never be exterminated by any agency until men and nations become more spiritual and adopt the principle of brotherhood and concord rather than antagonism, competition and superiority of brute force," Mr. Gandhi declared.

"You in the West do not recognize the power of spiritual things, but some day you will and then you will be free from war, crimes of violence and things that go with these evils. The West is too materialistic, selfish and narrowly nationalistic. What we want is an international mind embracing the welfare and spiritual advancement of all mankind."

Advocates Non-Violence.

"How would you cure the evils of war and armaments?" he was asked.

"By non-violence, which will eventually 'weapon' all nations. I say eventually deliberately, because we shall have wars and armaments for a very long time. It has been 2,000 years since Christ delivered the Sermon on the Mount and the world has adopted only a fragment of the imperishable and lofty precepts therein enunciated for the conduct of man toward man."

Asked to describe a remedy for prevailing crimes of violence, divorce and liquor in the United States, the Mahatma replied:

"I would cure them all by self-purification, non-violence and love."

"How long do you expect to live?"

"Until eternity," Mr. Gandhi

laughed.

"Do you believe in immortality?"

"Yes. Reincarnation and transmigration of souls are fundamentals of the Hindu religion."

"If all men adopted your simple mode of living, fasting and exercising, do you think they would live to be 100 years old?" he was asked.

"Yes," he answered with a wink.

"But that can be determined better after I die."

"Which government most nearly approaches your idea of an ideal one?"

No Existing State Ideal.

"None. I would consider an ideal form of government one in which a man reaches his full stature in every phase of life and where his interests are paramount to all others."

"Will socialism accomplish that?"

"Not socialism as it is practiced politically today," Mr. Gandhi replied.

Asked if he would favor retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi answered:

"If instead of confining themselves purely to humanitarian work and material service to the poor, they limit their activities as at present to proselyting by means of medical aid, education and such, then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Let the missionaries be as I equate for her people, and we will be ready."

Mr. Gandhi today turned down an invitation to ride in an airplane with John E. Pratt and Ross Hadley, American aviators, who arrived here today on a round-the-world flight.

"If I must soar into the heavens," Mr. Gandhi told them, "I prefer to do it through the natural process of transmigration after I leave the earth."

FOREIGN MISSIONS IN INDIA.

April 2, 1931
MR. GANDHI'S ATTITUDE.

TO THE EDITOR OF "THE TIMES OF INDIA."

Sir,—Asked if he would favour the retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi is reported to have replied: "If, instead of confining themselves to purely humanitarian work and material service to the poor they limit their activities, as they do at present, to proselytising by means of medical aid, education etc. then I would certainly ask them to withdraw."

May I humbly request Mr. Gandhi not to be so unkind to them, at least in the interest of the poor untouchables of India, until he finds that the stigma of untouchability attaching to the fair name of the Hindus and their religion is finally wiped off. Mr. Gandhi has conveniently ignored the great service rendered by the missionaries. I mean their efforts for the social uplift of the poor and the degraded in this country, which are noteworthy and deserve to be gratefully acknowledged. They have indeed rendered very valuable service to the Hindu community at large in warmly welcoming within their fold their (the Hindus') own kith and kin, the depressed classes, whom the Hindus have so wantonly and unjustly discarded from their own midst as untouchables.

What a debt of gratitude we owe in this respect to Christian love and charity. Mr. Gandhi is surely aware of the phenomenon that these untouchable brethren of ours at once become touchables to us, as if by a magical wand, and enjoy as good a social position as our own as soon as they become Christians. We Hindus boast of our own religion and philosophy, which identifies the individual with the universal soul and makes it abundantly clear that if one truly loves himself—and that he does so is undoubted—then it follows naturally enough that he must love the whole humanity which is his own kith and kin. The Bhagavata Dharma is also based solely on the principles of ahimsa, equality and love, and as such makes no distinction between man and man, Brahmin and Shudra, and Brahmin and untouchable.

In spite of such religion and philosophy we have continued for ages to exercise social tyranny of the worst kind over our untouchable brethren. Evidently the grand principles enunciated in these exist only in theory and the practice of it belongs to the Christian missionary whom we must acknowledge as our teacher and guide in this respect. Every one of us knows that the mandate of Mr. Gandhi and the Congress about the removal of untouchability before the attainment of Swarajya has been set at naught by his followers and Congressites because it does not please them to carry it out, and it is certain that it would never please them to carry it out even after India secures self-government. They love so much to tyrannise at their pleasure over the seven crores of their untouchable brethren, whom they are even bent upon preventing from entering their temples to wor-

(Continued in next column).

(Continued from preceding column).

ship the God who created them as well as their untouchable brethren and endowed both with the same powers and faculties. So much regard the Hindus have for their religion and their philosophy which has even become the wonder of the world.

The Mahatma, being obsessed with the idea of bringing complete independence to his countrymen immediately, is conveniently ignoring, against his own conviction, the great importance that he himself and the Congress attached to the problem before he launched his Satyagraha campaign last year. He is also probably convinced that his followers are not inclined to respect his mandate about the removal of untouchability. I admit, what Mr. Gandhi says, that every nation's religion is as good as any other, but I do not admit that the Hindu religion is strong enough in its present deplorable condition to help the Hindus to drive away untouchability. At any rate, before thinking of driving away the foreign missionaries from India it is highly essential that untouchability should be driven away and that the problem of its removal should in all earnestness be made the subject of a countrywide propaganda. The time for doing so is ripe and if it is not done now it never will be. Will not Mr. Gandhi and his lieutenants direct their attention to this urgent matter as early as possible? May God inspire him to do so!

G. M. THENGE

Bombay, 23rd March.

Melvan
Bombay Pres.
India
4, Dec. 1930

My dear Mrs. Goheen,

* * * * *

I am sorry that at this time you are not in India to watch the rapid growth of the national awakening. It is so great that none of us could have anticipated that the awakening would be so sudden and wide that all sorts of people of all castes and creeds from one end of India to the other are included. It can be truly said that during these eight months that is since the beginning of Mahatma Gandhi's historical march we have lived for eight hundred years. The upheaval has reached to the masses to the lowest stratum. I fear even you who knows so much of Mother India and her mind and present aspirations cannot realize the magnitude of the present awakening; but you can form a fairly good idea when you know how boldly the Indian womanhood is taking part in this struggle. Our Indian sisters' courage and willing suffering is so very great that I could call it simply sublime; a body is struck with admiration. They are undaunted before police firing or lathi (heavy cane) charges. Their self-sacrificing and heroic deeds will adorn the pages of Indian history. Even an aged mother is willing to allow her son to join in this peaceful and bloodless war though by this permission she is sending him to sure imprisonment and great suffering for months. Can you believe that a lady of position having a child to her breast, willingly going to jail though one word of regret is enough to set her free? Can you believe a pardeshin (behind the curtain) lady struggling with police who wanted to snatch away the national flag which leading a procession and not giving up that flag till she became senseless? In the hot sun of Ahmedabad the wife and daughter of a great millionaire courted imprisonment by going as pickets. These ladies would not have stepped out of their house without a motor. If I write names of these heroic ladies I shall have to fill up pages. All sorts of men are taking willing part in this struggle. Sixty thousand sons of Mother India are in prison for disobeying the so-called laws of Government. All these laws are looked upon as lawless laws by men like Mahatma Gandhi and by many other leaders like universally revered men like Madan Mohan Malaviya and Mr. Patel, the president of our Legislative Council hence they take pride in breaking them and willingly to go to jail.

Even the officers here cannot understand the extent of the present awakening; they are still thinking that it is the outcome of the mischief of some foolish discontented men; and they think by little force and repressive measures they can bring it under control or even kill it. It is not possible for Englishmen at home to realize its greatness and bitterness. An American has said England was always too late. Is England going to repeat this mistake. I fear England is going to repeat it.

Mr. Breilsford, an English gentleman, is touring through this country. He publishing his impressions. He says he convinced that a deep gulf separates awakened India and Imperial Britain. To understand this vital difference one must grasp the fact that in every Indian soul burns a red-hot wound which the conqueror's superiority and arrogant manners have inflicted. Life in this Congress movement is a continuous pendulum swing between liberty and jail. The English mind thinks in terms of gradual evolution and, under pressure is willing to take a step or several steps towards the goal of Dominion Status and responsible government. The Indian mind is working in the reverse order: "My status, my dignity, my equality now," it claims; "Give me that and we will go on with a smile to talk of check, safeguards and other arrangements."

I am sorry to find that almost all the leaders except perhaps a very few have lost faith in England's promises. For me it is really painful that every day hatred for the Englishman and everything English is growing and taking firm root in the mind of the younger generation. To remedy this evil England and the governing officers here must show real change of heart; but on the contrary in the name of law and order more repressive laws are passed and prohibitory orders are issued which is every day widening and deepening the gulf, and England is creating so many enemies. Even the sympathies of men who think British connection for some years more was quite essential for India's welfare are being alienated by these deeds, and followers of the Congress creed are growing every day. If this continues for some months more, I fear the present non-violent attitude will disappear. At any rate non-cooperation with white men and social boycott will increase. I am not at all surprised at the attitude of the officers. India has treated them as superior beings for generations, as if Indians were slaves in their own land and these false notions of superiority were created in them. Till yesterday ji sahib (yes, sir) and ji huzur (yes, your honor) was the attitude of Indians and therefore these men cannot realize that India can change their manners. They believe in their strong hand and they think that they can crush the movement when they will seriously think to do so. I am really sorry the present movement is creating a sort of ineordination in Indian youth and the traditional Indian respect for God and elders and kin is rapidly disappearing. Revolt is every where and I do not know where we are going. May Merciful God bring new light to England and cause a change of heart and attitude, and give England courage to India's right to a Government which will primarily carry on administration for India's good and thus indirectly create good will and friendship which will secure lasting benefit for England and lasting peace for the world.

I shall again write you after some days a fuller account of the events in our district and places near us like Malvan, Vengurla, and Chiroda. * * * * *

I remain
yours sincerely,

(signed) ~~XXXXXXXXXX~~

See page 473

Registered No. A. 645

The Indian Witness

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Lucknow, India, Wednesday, July 25, 1928

No. 30

Famine in China

Famine conditions in Shantung Province in China are said to be worse than has been realized. As the Peking correspondent of the *Manchester Guardian* puts it they have been "grossly underestimated." Ten million persons are affected. For three successive years the crops have been poor. This year drought, locusts and war have caused a crop-failure that is almost complete in large areas.

The China Famine Relief Committee in New York City says that hundreds of thousands have already died of starvation and deficiency diseases. Hundreds of thousands more are roaming the country, begging for food and eating grass, roots and barks of trees. Infanticide, the selling of women and children into slavery and parricide are common.

Food is available in Manchuria and other adjacent Provinces. Chinese Christian and non-Christian organizations are carrying on relief work. Gifts are being solicited from people of kind hearts everywhere. Many Chinese are giving generously, but the need far exceeds the possibilities of assistance that can be provided from Chinese resources.

The *Indian Witness* will be glad to receive gifts for relief in China and to forward them to our contemporary, *The Chinese Christian Advocate*, for use by any relief organization that they may select. Contributions will be acknowledged in the paper.

Opium Control in Persia

The Mejlis has approved a proposal of the Persian Government for an Opium Monopoly through which the cultivation of the poppy and the traffic in opium will be brought under the control of the State. Internal consumption will be reduced by 10 per cent annually and export will be permitted only on the payment of a special fee. This official news comes by telegram from Teheran. It is good news but just how good time alone will tell. A special fee for export may mean much or little. If this provision of the law is administered with the determination to prevent export of the drug for the illegitimate traffic it will be of inestimable value to all the nations that are having to fight to protect themselves against that villainous traffic.

Persia has been one of the chief sources from which their supply of the drug has been obtained by the international criminals engaged in this traffic. During 1925, 346 tons of raw opium were shipped from Persia for Vladivostock and 273 tons failed to reach the declared destination, having presumably been delivered to the despicable scoundrels who are carrying on the business of making dope-fiends in many countries.

Despite the admirable efforts of the League of Nations there has not been much improvement in the world situation with respect to opium. The international illegal traffic is in the hands of resourceful and desperate criminals and in some countries the Governments have actually lost ground in their unceasing struggle with the enemy.

Persia's action was badly needed, and will greatly strengthen the forces that are fighting for the protection of society. It will shortly be followed by the setting up of a Permanent Control Board to be staffed

by the League of Nations Secretariat, which will carry on the fight to destroy the illegal traffic. One of the first efforts of the Board will probably be to determine from whom and by what methods the illicit traffickers procure their supplies.

July 8th, Independence Day

Four days after Americans, in their homeland and in many "far places," had celebrated the 152nd anniversary of the great events that occurred in Philadelphia July 4, 1776, a new declaration of independence was made. Representative women of high-caste Hindu homes met in the capital city of Bihar and proclaimed their refusal to submit any longer to the rule of the barbarous *purdah* system.

In the quality of courage required to support the declaration, the action of these ladies is comparable to that of the heroes of the Continental Congress. The rule from which they proclaimed their independence is more despotic and tyrannical than any potentate in flesh and blood has ever exercised. Custom can be a noble conservator of values but it is often an enslaver, a violent and vicious enemy of human welfare. Such it has been for centuries and now is as embodied in the *purdah* system.

The new declaration was made at Patna in the Radhika Institute. The day was Sunday,—a day of freedom from many of the petty tyrannies of life. It had been raining, but as the hour set for the great meeting drew near, the rain ceased to fall, as if unwilling to give an excuse for any woman to stay at home. Women came in large numbers from every direction and entered the hall. Some were accompanied by their husbands, some by their fathers, a few came alone. When the meeting opened and a woman, the venerable Sreemati Alak Raj Debi, was elected to the chair, the spacious hall was half-filled with Indian women, three-fourths of whom had been in *purdah* until that day.

The meeting that followed may fairly be called "co-educational." Men and women took part in it on equal terms. No one spoke against the action that was being taken. It would have been of no use for any one to speak against it. By being in the meeting in the presence of men, the women had already broken *purdah*. Their presence was a stronger attack upon *purdah* than any proposal that could be put to the vote could possibly be. Resolutions attacking *purdah* had often been adopted in Patna in meetings of men and women separately but the very separateness of the meetings had proved that the groups adopting them were not sure of their minds, their opinions were hesitant and tentative and they were afraid to act on them. Here they acted first and then voted.

The first resolution, moved and seconded by ladies, was as follows:—

- (a) We, the ladies and gentlemen of Patna, assembled, hereby declare that we have to-day abolished the pernicious practice of *purdah*, which has done and is doing incalculable harm to our country, society and particularly to women;
- (b) And we appeal to other women of the Province, who are still wavering to

banish this system as early as they can and thereby improve their education and health;

- (c) And we further draw the attention of the ladies, coming out of *purdah*, to the ways of living of our sisters in Maharashtra, Gujrat, Karnatak, Madras, etc., who live in an essentially Indian style and appeal to them to model their life accordingly and live a simple and unostentatious life in the midst of their families and society without observing *purdah*, internal or external.

To implement this declaration a Committee of ladies and gentlemen was appointed "to carry on an intensive campaign against *purdah* and for the spread of women's education in the province," and plans were projected for organizing in every town, subdivision, *thana* and village, and for establishing Ashrams, "where ladies may stay for certain periods and be trained to make themselves simple, industrious and useful" through courses in domestic economy, midwifery, knitting, sewing, child-rearing, music, art, literature, history, geography, etc. To collect funds for the first of the Ashrams another Committee was formed.

This great meeting at Patna has been followed by other meetings, animated by the same high purpose and courage, in most of the important towns of the Province. At each of these gatherings men and women have been present together, thus giving immediate effect to the resolutions adopted in favour of the abolition of *purdah*.

The sixty-year old Chairman of the Patna meeting very modestly presented herself as an example of some of the pernicious effects of *purdah*, professing her ignorance of how to discharge the duties of her office. She could have found more convincing examples, for her chairmanship was a decided success. A few weeks ago we were taken severely to task in some quarters for describing the *purdah* system as "barbarous." She described it as "inhuman." Attributing its origin to men, she rejoices that they are realizing their mistake and warns them that they will stand condemned before the inexorable law of God if they do not do all in their power to wash away the stigma of their sin. Brave words these! And braver ones followed:

It is a false apprehension, she assures her hearers, to think that women outside *purdah* would become victims to evil designs of unscrupulous men. It is impossible to eliminate from society all scoundrels; some of them will exist whatever is done in regard to *purdah*, but the great majority of women can be trusted to preserve their chastity without being subjected to the atrocities of the *purdah* system.

One of the elements of strength in this movement is that the men and women are acting jointly. The women are not in revolt against the men in their homes but men and women are in revolt together against an evil custom from which both have suffered terribly. The women have been deprived of liberty, of the privilege of enjoying the world of nature, of health, of education and of many of the friendships that should have enriched their lives. The men have been deprived by the same process of the comradeship which they have needed and have been given instead an association much less satisfying and helpful. The children have been deprived of the benefits that would have come from having educated, healthful mothers and homes ennobled by the comradeship of the parents. So husband and wife, recognizing their mutual losses and those of their children resolve to destroy their enemy, achieve their freedom and ennoble their lives and their homes with the benefits of which they have been deprived.

The movement has one unfortunate restriction. It is purely a Hindu movement. Moslem men and women were not included in the meeting at Patna nor in those that followed in other cities. It is to be hoped that

the organizers of the Movement will not make the mistake of encouraging the emancipated ladies to meet only Hindu men. That would have the effect of accentuating communal feeling. The social life of the new India ought to be definitely inter-communal. Then, too, the Moslems have suffered even more from the *purdah* system than the Hindus have. They brought the evil thing to India and the Hindus were enslaved by it only after generations of Moslem women had already suffered because of it.

A Bombay gentleman, Mr. Bhulabhai Desai, temporarily resident in Bihar, gave forceful expression to a line of thinking that will have an immensely potent influence in extending this movement for freedom. He told his men hearers, that they had absolutely no right to claim Swaraj for themselves, so long as they kept their women in bondage; that every man and woman has a right to be free and no one can take that right away from the women of the country without forfeiting the right to claim Swaraj.

An Example for Moslem Women

While Hindu women are emancipating themselves, with the encouragement of enlightened men of their community, a resounding call to their Moslem neighbours to do the same thing comes from Queen Surayya and King Amanullah of Afghanistan. When Queen Surayya discarded the *purdah* upon embarking for Europe a considerable sensation was caused, not only in her own country, but among Moslems in India. It was then freely suggested, however, that she would voluntarily return to its slavery upon her return to her home-land.

She had a wonderful time in Europe and made an excellent impression wherever she went. She and her royal husband learned a great many lessons during the tour and one of them was that life is too precious to throw away behind the *purdah*. Returning to Kabul they found an early opportunity to reveal their decision. The Queen is now appearing unveiled at public functions. Thus she calls to Moslem women, not in words that at best are feeble, but by example that is always potent and in her present circumstances is mighty.

It is reported that the progressive spirit of the royal house has not yet reached the hearts of the serviles of the capital city and that they are greatly disturbed over what they regard as a menace to morals and religion. It can be confidently expected that they will not be able to force their will upon the rulers. Their day of power is passing. Afghanistan will no longer submit to the domination of bigoted and ignorant priests. The influence of progress in Egypt, Syria, Iraq, Palestine, Persia, Turkey and India has penetrated their country and their Majesties have wisely taken advantage thereof to help lead the nation forward. One invaluable aid to progress will be the emergence of women from the *purdah* and this will be taking place in a steadily-increasing volume until all Moslem women, in both Afghanistan and India, are as free as are their Christian sisters of India and the Occident.

Age-of-Consent Reform in Baroda

The Government of His Highness, the Gaekwar, has undergirded its reputation for statesmanship by enacting legislation raising the age-of-consent in marriage from 13 to 14 and out of marriage from 14 to 18. This will make sexual intercourse with a wife under 14 years of age, or with another girl under 18 years of age, a penal offence regardless of whether or not consent has been given.

While Baroda takes this action the ultra-conservative Government of India hesitates about according support to a much less radical Bill that has received wide-spread backing from the public.

It is estimated that 300 converted Jews are serving as ministers of the Church of England.

May 8, 1931

THE PIONEER

FOREIGN MISSIONARIES

Mr. Gandhi on Religious Work Under Swaraj

BOMBAY, MAY 7.

IN India under Swaraj, I have no doubt that foreign missionaries will be at liberty to do their proselytising, as I would say, in a wrong way. But they would be expected to bear with those who, like me, may point out that in their opinion the way is wrong." In these words Mr. Gandhi writing in to-day's "Young India" concludes his reply to a Ceylon inquirer's question regarding his Delhi interview on foreign missionaries in India.

He explains that his remark that Indian religions were adequate for her people was to meet the claim that Christianity was the one true religion and all others were false. Proceeding, Mr. Gandhi says:

"In joining issue I contended that the great world religions, other than Christianity, professed in India were no less than Christianity, but, with my known partiality for the Sermon on the Mount and my repeated declarations that its author was one of the greatest among the teachers of mankind, I could not suspect that there would be any charge against me of under-rating Christianity.

"The attack against me, therefore, surprised me not a little. Recent criticism had but confirmed my views, for criticism has betrayed intolerance even of friendly criticism. I suggest to my critics that there must be something wrong about their method or, if they prefer, themselves, if they will not brook the sincere expression of an opinion different from theirs."

DEMOCRACY AND ITS DANGERS

Mr. Gandhi's Warning

BOMBAY, MAY 7.

In a signed article entitled "Dangers of Democracy" Mr. Gandhi discusses the problem of the disbandment of Congress volunteers and measures to counteract "Goondaism" which he says has entered Congress to a much larger extent than hitherto. He adds, "Having made the mistake of indiscriminate recruiting, the mischief must be repaired in a non-violent way." But he urges that there should be no yielding to bullying bluff or worse, even though it may mean the loss of a few precious lives.

"Writers of threatening letters must be made to realise that their threats will not be listened to but at the same time their disease must be properly treated for even 'goondas' are part of us, and therefore, must be handled gently and sympathetically."

MR. GANDHI'S AND THE R. T. CONFERENCE

Secretariat Personnel Not Decided On

BOMBAY, MAY 7.

Inquiries made regarding the personnel of the secretariat to be taken by Mr. Gandhi, when he goes to the London Round Table Conference, show that Mr. Gandhi has not yet decided anything about the Conference. The prospect of going to the Conference is for the present out of his mind and the names published so far in the press as of his secretariat are therefore quite imaginary.

"Of late I have been reading articles that have appeared in regard to conditions in India. Some were pretty good, while some were not so good. Especially is this true in regard to riots and politics. Some of these were for the most part local and were quickly put down. However, there is a very strong feeling of political unrest in India and in many places a very strong feeling of hostility towards the Christian thought. This is frequently voiced by the most extreme demonstrators in India. The enemies of Christianity often make use of the church as a western institution and entirely unfit for India. They will rob India of her religion just as the western nations have done. (Though Britain has given India a government rather than taken it away.) In spite of all the obstructions the Gospel presses on to the conquest for Christ. Yet in numbers during the last decade our gain has been the opening of the Christian conscience of India the gain has been more than being secretly worshipped by thousands of Hindus everywhere. See a new Hindu publication, 'Not only would the acceptance of Christianity, but His personality and principles would guarantee the nation's future. Neither Hinduism nor Islam can produce the moral and spiritual safety and stable national life. The principles of Christ are indispensable. Dr. Tagore refuses to permit an idol to be brought on the platform of diversity. Mr. Gandhi urges every Hindu to become 'a close student of the Bible.' 'The Indian Social Reformer,' a Hindu publication, calls upon mission societies to endeavor to apply the central teachings of Christ to her native land. A Hindu of Travancore says: 'It is the Christian's Bible that will secure the regeneration of India.' Sir Ashutosh Mukerji, late Vice-Chancellor of Calcutta, declared in a great public meeting: 'The Bible has been the life-giving principle of our life.' This turning to Christ is the most significant thing that has happened in India today."

Hendrix's testimony

PLEA FOR SECOND CONFERENCE IN INDIA

NEW DELHI, MARCH 21.

"IF Lord Sankey and Mr. Wedgwood Benn regard the safeguards, evolved by the Round Table Conference, as final in substance and form, then there is no use our going to London and the second Round Table Conference, as far as the Indian masses are concerned, must fail," declared Mr. Gandhi to a press representative to-day before he participated in the conversations with Lord Irwin and the Conference delegates.

Mr. Gandhi pointed out that, under the terms of the recent truce with Lord Irwin, scope is allowed not only for a full and free discussion of the whole question of safeguards but it was expressly stipulated that safeguards are to be considered in the interest of India. "I feel therefore that the statements in Parliament by Mr. Wedgwood Benn and Lord Sankey that safeguards must be in the interest of England as well as India are not strictly in conformity with the spirit of the truce."

COMMUNAL ISSUE

Concerning the vexatious Hindu-Muslim communal question, Mr. Gandhi expressed grave doubts as to whether unity could be achieved before the National Congress at Karachi on March 27. He hoped that however some measure of accord would be reached which might pave the way for eventual agreement between these two conflicting racial groups whose dissensions have torn India for centuries.

Asked if he would favour Geneva for the second Round Table Conference Mr. Gandhi replied, "Geneva would be desirable if the British delegation were sitting as an impartial judge of India's future status, but it is not. The British are in a sense our opponents. Therefore procedure must be by direct negotiation. In such negotiations, the atmosphere of the surroundings, and local influences play a vital part. I am sure that England would never agree to Geneva."

"If I had my way I would hold two conferences, the first part in India, the second in England. That would make for fairness all round. But wherever the Conference is held, it is of utmost importance that it should be convened without loss of time."

TRUCE AND THE CONGRESS

"Do you expect to hold the National Congress to the terms of truce with Lord Irwin," Mr. Gandhi was asked.

"Yes, but if Bhaagat Singh is hanged as now seems almost certain, it may have highly favourable repercussions upon the younger element of the Congress who may attempt to split the Congress."

"Do you entertain any hope, that Bhaagat Singh may be saved at the last minute?"

"Yes, but it is a very distant hope."

Mr. Gandhi laughed over the speculation in the London press as to whether he would bring Mirabai to London.

"If I go to the second Round Table Conference why should I not bring her? She is the most useful assistant and besides she is anxious to see her mother who lives in England."

WAR AND THE FUTURE

Turning from politics to general subjects, Mr. Gandhi answered a number of questions.

"Do you think the League of Nations will succeed in the extermination of war?"

"War will never be exterminated by any agency until men and na-

tions become more spiritual and adopt the principle of brotherhood and concord rather than the antagonism, competition and superiority of brute force. Those in the West do not recognise the power of spiritual things but some day they will and then they will be free from war, crime, violence and the things that go with these evils. The West is too materialistic, selfish and narrowly nationalistic. What we want is the international mind embracing the welfare and spiritual advancement of all mankind."

"How would you cure the evils of war armaments?"

"By non-violence which will eventually be the weapon of nations. I say eventually deliberately, because we shall have wars and armaments for a very long time. It is 2,000 years since Christ preached the Sermon on the Mount and the world has adopted only a fragment of the imperishable and lofty precepts enunciated there for the conduct of man towards man. Until we take all Christ's principles to our hearts, war, hatred, and violence will continue."

EVILS IN THE U. S. A.

"What is your remedy for the prevailing crime of violence, divorce and liquor in the United States?"

"I would cure them all by self-purifications and non-violence."

"Way did you refuse to allow the Ahmednagar Municipality to erect a monument to you?"

"Because a man's best monument is not a thing of stone but consists in living deeds and a memory which survives in the minds of those he served. Such funds should be used to uplift the poor not to glorify or immortalise in marble a man who merely served his brother man."

IMMORTALITY

"How long do you expect to live?"

"Until eternity," laughed Mr. Gandhi.

"Do you believe in immortality?"

"Yes, reincarnation and transmigration of souls are fundamentals of the Hindu religion."

"If all men adopted your simple mode of living, fasting and exercising, do you think they should live to be 100?"

"Yes, but that can be determined better after I die," laughed Mr. Gandhi as he winked at Mirabai who accompanied him.

"Which Government most nearly approaches your idea of an ideal government?"

"None."

"What form of government would you consider ideal?"

"One in which man reaches his full stature in every phase of life and where his interests are paramount to all others."

"Will Socialism accomplish that?"

"Not Socialism as it is practised politically to-day."

Asked if he would favour the retention of American and other foreign missionaries when India secured self-government. Mr. Gandhi replied, "If instead of confining themselves purely to humanitarian work and material services to the poor, they limit their activities as at present to proselytising by means of medical, aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religions are adequate for her people. We need no converting spiritually."

The Leader
**SERVICE BY WOMEN
IN HINDU TEMPLES**

**Bill in Bombay Council
to Prevent Dedication**

BOMBAY, (By Mail.)

In the next session of the Bombay Legislative Council Rao Bahadur S. K. Bole, M.L.C. will introduce a bill to prevent the dedication of women to service in Hindu temples in the presidency. The sanction of the Government of India and the local Government has been obtained for the bill which has been admitted by the President of the Council.

In the statement of objects and reasons it is explained that the practice of dedicating girls to Hindu temples for the purpose of serving an idol exists in the presidency. In recent times the practice has degenerated mainly into a method of initiating young women into a life of immorality which in many cases becomes compulsory by reason of the cruel custom that a girl so dedicated cannot contract a valid marriage.

CHRISTIAN SPIRIT WANTED IN INDIA

Lord Irwin on Indo-British Relations

TRIBUTE TO WORK OF
CHRISTIAN MISSIONS
(REUTER)

LONDON, *May 26.*

A tribute to the great work of Christian missions in India was paid by Lord Irwin speaking at the Church of Scotland Assembly at Edinburgh. Much social movement was now in progress. The movement made articulate by Mr. Gandhi for the uplift of the depressed classes was largely due to the conception of human personality that Christianity taught. No practical solution would ever be found to the problem of adjusting the relations between Indians and Britons unless it was possible to bring the Christian spirit to bear upon it. *The Leader*

Delhi Statesman
Mention no failure

COMMERCIAL NEWS

BOMBAY MARKETS

COTTON DECLINED IN THE ABSENCE OF SUPPORT

BOMBAY, Nov. 20.

THE Seeds and Produce Ready market was closed to-day owing to a Hindu holiday. The Forward market was steady. The following were to-day's Forward rates with the previous day's quotations are given in brackets:—

- Wheat.—White Pici 70 p.c. Ready (Rs. 4-1); Delhi (Rs. 4-0-6); Delhi-Cawnpore May Rs. 4-7-3 (4-6-6).
- Linseed.—Beld Ready (Rs. 6-1); May Rs. 6-6-3 (6-6-6); Small Ready (Rs. 5-10).
- Gingelly Seeds.—Ready (Rs. 7-8).
- Castor Seed.—Ready (Rs. 6-13).
- Cotton Seed.—Ready (Rs. 2-12).
- Groundnuts.—Beld Ready (Rs. 7-1); Dec.-Jan. (Rs. 6-10); Madras (Rs. 6-15); Karad (Rs. 6-13); Khandesh (Rs. 7-5); Nev.-Dec. (Rs. 7-3).
- Mowra Seed.—(Rs. 4-6).
- Hirda Myrabolams.—Jubbulpore Ready (Rs. 23); Bbindi (Rs. 27); Rajpuri (Rs. 24).

BOMBAY COTTON MARKET

BOMBAY, Nov. 20.

Mansari Bazaar.—There is very little doing in the market and Broach April-May opening at Rs. 181-4 declined to Rs. 180 in the absence of support. The market is featureless.

Yesterday's closing rates were:—
Broach April-May, 1932, closed weak on Liverpool advices at Rs. 182, the highest of the day being Rs. 183-8 while the lowest was Rs. 182.

Hedge Contracts.—Opening rates were Bengal Dec.-Jan. Rs. 143; Oomra Dec.-Jan. Rs. 162, Mar. Rs. 159. Broach April-May Rs. 181.

Yesterday's closing rates were:—
Closing rates were: Bengal Dec.-Jan. Rs. 143; Oomra Dec.-Jan. Rs. 161-12, March Rs. 159-8; Broach April-May, 1932, Rs. 182.

Senari Room Rates.—These were closed to-day due to a Hindu holiday.

BOMBAY BULLION EXCHANGE

BOMBAY, Nov. 20.

Silver.—The market opened 6 points up and Ready cum-new duty was quieted at Rs. 59-8, First settlement ex-new duty Rs. 56 and Second settlement cum-new duty Rs. 59-10. The market was uncertain.

Yesterday's closing rates were:—
Closing rates were Ready cum new duty Rs. 59-2, First settlement ex new duty Rs. 55-10 and Second settlement cum new duty Rs. 59-4.

Gold.—Ready Rs. 26-6-3, First settlement Rs. 26-6-3, Second settlement Rs. 26-6-9. The market closed steady.

DELHI MARKETS

WHEAT EASY WITH MILL PRODUCTS SLACK

DELHI, Nov. 20.

Grain Market.

THE prices current of food grains in the Delhi Bazar prevailing to-day are:—
(Quotations in seers per rupee.)

- Wheat red 17 to 19; Wheat, white 17 to 17½; Wheat Sharbati, 16; Gram, 18; Barley, 27 to 28; Bajra, 23; Jawar 27; Maize not quoted.

(Quotations per md.)

- Fleur (hand mills) Rs. 2-11; Fleur No. 1 of Ganesh Fleur Mills Rs. 2-12-0; Fleur No. 2 of Ganesh Fleur Mills Rs. 2-8-0; Maida Baisen, Mills, Rs. 2-14-0; Maida Rawa, Rs. 2-14-0; Dall, mash green Rs. 5-10; Dall, mash black, Rs. 5-8; Dall mung, Rs. 4-6; Dall, arhar Cawnpore, Rs. 5-8; Dall, arhar, Doshi Rs. 4-4; Rice fine quality Rs. 15-0; Rice ordinary quality Rs. 9-0; Rice Coarse Rs. 4-0; Ghl 1st quality Rs. 46-0; Gur Deshi Rs. 4-0; Gur Lawar Rs. 6-0; Sugar-Desi Rs. 13-0 to Rs. 16-0; Sugar English Rs. 14-5-0; Candy Rs. 17-0-0; Jnra Sugar Rs. 13-14-0.

DELHI JUTE MARKET

DELHI, Nov. 20.

B. Twill Rs. 35-8; B. Twill 2 lb. Rs. 34-0; Heavy C. Plain 2½ lb. Rs. 35-4; Light C. 2 lb. Rs. 31-8; Gourepore 2½ lb. Rs. 34-12; Angus 2½ lb. Rs. 35-6; Alexandria Rs. 34-4.

D. W. Stripe.—Angus Rs. 31-2; Geurpore Rs. 30-2; Nadia Rs. 29-10; Khardah Rs. 29-2; India Rs. 29-0; Megna Rs. 28-12.

D. W. Plain.—Angus Rs. 31-0; Khardah Rs. 31-0; Delta Rs. 30-10.

Jute String.—Wellington Rs. 11-0; Champdany Rs. 10-12.

Hessian Cloth.—40 x 8, Rs. 11-4; 45 x 9, Rs. 12-8; 50 x 10 Rs. 13-4.

DELHI BULLION MARKET

DELHI, Nov. 20.

Gold and Silver.—
Patla Rs. 26-0, National Rs. 26-4-0, Desi Rs. 25-12; Sovereign Rs. 16-7-6.
Silver Rs. 60-0.

DELHI WHEAT PRODUCTS

DELHI, Nov. 20.

THE following is the weekly Wheat and Wheat Product market report for the week ending Nov. 19, 1931.

During the week under review the weather remained clear. Due to the improved cross rate the wheat market was a little easy during the week, but the demand for the milling products was slack. Quotations are:

Wheat Rs. 2-6 per md. mills delivery. Superfine flour Rs. 3-2, Rown and Sooy Rs. 2-14, H. H. Flour Rs. 2-12, Atta Coarse Rs. 2-8, Bran Re. 1-4 all per md. ex-mills.

Gram rates were stationary and inquiry for Beson was also poor. Current quotations are:—
Gram Rs. 2-4 per md. mills delivery. Beson Rs. 2-4 per bag of 196 lb. Gross f.o.r. Bombay, Beson Rs. 3-2 per md. ex-mills.

CALCUTTA SUGAR MARKET

CALCUTTA, Nov. 19.

THE following are to-day's quotations:—
Java White Ready Rs. 10-14-6 per md., Brown Rs. 10-13-0 per md. The market was quiet.

was continued on Wednesday at Meerut (p. 6).

"A" Squadron, 15-10th Hussars, defeated "Z" Ammunition Column, R.A., in the Y.M.C.A. Cup football tournament at Risalpur (p. 11).

The Royal Signals were beaten at Peshawar in the semi-final of the Services Golf Cup (p. 11).

The Forman Christian College gained a surprising one-goal victory over the N.W. Railway in the Punjab Rifles' hockey tournament (p. 11).

WEATHER.

The western disturbance has caused an increase of cloud in the N.-W.F. Province and Baluchistan and light rain is likely. The rest of north and central India will continue dry (p. 7).

MAIL FROM HOME

It is expected that the Home Mail will be delivered from the Delhi G.P.O. at 10-30 a.m. tomorrow.

† THE WANE OF RELIGION. †

THE LORD BISHOP OF MADRAS has indulged, while addressing the Madras Diocesan Council, in those questionings that appear to come to all earnest churchmen in these days. He gives them almost a commercial dress. Will it be libel to say, he asks, that a large number of our Christian members are boarders who have forgotten to pay their bills? He goes on to remark that these Christians contribute nothing to Christianity, that there are numbers of people who never go near a church and that they no longer possess the old faith that God rules the world. Something of the same complaint goes up from all the churches not only in India, but in all English-speaking countries. Attendances at churches have fallen off; direct contributions in money and service are less than they were; men and women do not profess themselves as consciously religious. That, if it be true, is an indictment not only of the absent congregations, but of the Churches themselves. Why has there come this lack of zeal, if not of faith? Why have the Churches failed to hold their grip on the people? Why is there no longer at least the formal recognition of the need for religious observances that attendance in the churches suggests?

Nothing is easier than to ask the questions; nothing more difficult than to find a satisfying answer to them. It is a commonplace to say that religion has lost its hold on men's imagination, that the War, in addition to much else, was responsible for a new attitude towards faith and that men are no longer willing openly to avow their Christianity. These are the premises from which all argument begins. But are they themselves true? As we see the working of the Churches to-day, religion has diffused its effort. The priest, while he still discharges his duties in the pulpit, has become a man of many interests outside the doors of the church. Much of the social work of the time is inspired by the Churches and is carried on in the spirit of Him who said: "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Men and women everywhere are giving their aid in enterprises that are kept alive by the spirit of Christianity, and are expressing that spirit far more effectively in such work than they could do by strict attention to the formal observances of religion. We ask ourselves whether, as a fact and through the outside activities of the Churches, religion is not to-day a more vital factor in the lives of men than it has been at any period of the history of the Churches? The answers will differ, but it is a curious and chilling response that the leaders of the Churches make. It is they who are to all appearance the men of little faith. Humility in these matters can be carried too far till it reaches the borders of despair.

To the Bishop who admits that the Churches are no longer capable of attracting the people and of obtaining from them the higher service of religion, the ordinary blunt man would be inclined to retort that he must look for the reasons in the Churches themselves and in those who carry on the ministry. There is little sympathy in this world for those who confess their own failure. The Churches, it will be said, must make themselves more attractive: they must offer the people what they seek. That should not be difficult even in these days when the pull of other interests is so strong. We are living in days of doubt and trouble, when men are harassed by their affairs, by the complications of a world that seems to have fallen somehow to pieces, and when they ask themselves what the future may hold and seek counsel and guidance. If the Churches can give them comfort they will turn willingly to them. But the Churches will not gain or hold the confidence of men if they publicly bewail their own failure and seem to disparage the religious value of all the social work they do among the people. There has been no failure. There has been a change in the direction of effort, and if men and women to-day devote less thought to religious exercises, the vast spread of ameliorative work amongst the people, the growth of real charity, the extension of the activities of the State to improving well-being, the more humane view towards those who have fallen by the wayside, towards

children and animals, the more general recognition of our responsibility one for another—all these are surely evidence that the spirit of Christianity is a living thing.

5000 foreign mission
nearly six million
Orphanages - etc

DECLINING SPIRIT OF RELIGION

BISHOP'S LAMENT

(FROM OUR CORRESPONDENT.)

MADRAS, Nov. 18.

"We talk airily of the Christian community and of the safeguards, rights and privileges which we enjoy as Christians, but what do we contribute to the country," asked the Lord Bishop of Madras, at the Madras Diocesan Council held here to-day.

As a Church, said His Lordship, Christians should take part in efforts to purify social life in India. There was a wave of social thinking which he had not thought possible 30 odd years ago. We lived in much better times than people did in those days.

His Lordship was more and more hopeful of India as the years went by but he wanted to see the Church take a definite lead in the things which any decent community ought to be interested in. A fight was being put up against immorality but slow progress was being made. The Christian Church as a whole should be in the vanguard of the effort to cleanse Madras of its houses of illfame.

Proceeding, His Lordship said: "Will it be libel to say that a large number of our Church members are boarders who have forgotten to pay their bills? They feed upon the fat of Christianity and take the credit to themselves for all the virtues of the Christian Church and contribute nothing to it. You say they are English and they must be Christian. They contribute nothing definite to Christianity. Christianity never gets in the way of their business or their lives and there is no overt act to prove their Christianity.

CHURCH "PASSENGERS"

"Are we not carrying an enormous number of passengers? People are living on the inherited plane of morality of their community but they are not actively Christian. We must confess it is true and perhaps truer than 40 or 50 years ago. In those days men were perhaps half merchants but they were definitely conscious that God ruled the World. That spirit has largely been lost, for there are large numbers of people who never go near a church. God does not rule their lives. If we are going to be a body of Christians in India we must give some concrete and overt evidence of Christianity."

Referring to Church union in India His Lordship said that after 34 years in the country he had come to the conclusion that Christians were too divided. Each section of the Church was too pre-occupied in looking after its own particular job. There was no common witness. If the Church was going to give a full contribution to India she must do it through unity.

When the Church had been divided for 400 years and had grown up in isolation it was a moral impossibility that any initial scheme would be perfect. A scheme, however, had to be put forward and only by the various sections getting together could a perfect scheme be evolved.

UNION NECESSARY

If they would make their Christianity real they must look for union and be earnest and constructive in their ideas for union. The Church must not sit down and say she could not achieve unity.

The Rev. H. J. Edmunds, Senior Chaplain of Madras, said: Christians in India did not pull their weights. For the 22 years he had worked in the Madras Diocese he had noticed that they did not cultivate their religion. The Indian Church, it was agreed, had ceased to be missionary and the reason was that it wanted the backing of Europeans. Where a European missionary had worked there had been forward missionary work. There had been no union between English and Indian congregations.

TO THE EDITOR

POPPY DAY

TO THE EDITOR OF THE "STATESMAN."
 SIR,—In connection with Poppy Day the Committee of the Calcutta Branch of the Ex-Services Association desires to tender its thanks to Mrs. A. Cott C.B.E., and the ladies of the St. Jo Ambulance Association for their work making wreaths for the Cenotaph and assistance in organizing the sale of poppies, to the lady poppy sellers Calcutta, to the Statesman for utilizing its front page on Armistice Day for Cross of Remembrance, to the firms and administrations for giving their advertising spaces for that purpose, to the theatres for advertising Poppy Day in their seasons, to the Publicity for financing the same, to the Western Lat Match Co for its splendid gift of Poppy Brand matches, to the ladies and gentlemen who organized entertainments and sales of poppies in inoffensive stations, to the general public for its generous response to the appeals on behalf of ex-service men and their dependents. Yours, etc.,

G MARSH

Secretary, Ex-Services Association, Calcutta Branch.
 November 17.

RETRENCHMENT

TO THE EDITOR OF THE "STATESMAN."
 SIR,—Sir Abdur Rahim asks for a limit to taxation and further retrenchment. Further retrenchment means the discharge of more employees. Already some thousands in subordinate services have gone or will soon have to go, some without a pension and others with a totally inadequate pension.

Retrenchment, so far, has hit the Indian and the Anglo-Indian principally. Other employment is impossible as a similar form of retrenchment is being practised everywhere and there are thousands now, through no fault of their own, face to face with appalling poverty. Sooner or later comes the dole and then further taxation.

Instead of discharging so many could not Government call on all to accept some 60 to 70 per cent of their salaries for the next eighteen months? This would entail a large amount of discomfort for all but would save the misery now prevailing.

A PASSER BY

Bangalore, November 15.

SIMLA RENTS

TO THE EDITOR OF THE "STATESMAN."

SIR,—I was interested to read in the Statesman a few days ago that landlords had agreed to reduce rents of houses in Naini Tal and I wish something could be done to reduce the exorbitant rents prevailing in Simla. Landlords have persistently raised rents in Simla during the last few years to such an extent that now they stand at an impossible figure; people of moderate means find great difficulty in securing suitable accommodation at a reasonable amount. Tradesmen complain that business in Simla is practically dead, owing to the increased taxes and high rents. I feel sure if an influential body of men got together and forced landlords to come down in their rents, trade would improve as people will have more to spend on commodities which at present they cannot afford, as very little is left of their earnings after paying rents and for other necessities.

NOT A TRADER

Simla, November 15.

EXCHANGE SALES

TO THE EDITOR OF THE "STATESMAN."

SIR,—I trust that you will spare me a little space in order to make public certain facts of interest to many of your readers. I refer to the right construction of the Government of India Gold and Sterling Sales Regulation Ordinance 1931 published in the Gazette of India Extraordinary of September 24 last.

Under that Ordinance sales of sterling shall only be made for financing one or other of three specified purposes, which are thus set out in the Ordinance:—

- (i) Normal trade requirements.
- (ii) Contracts completed before 21st September, 1931, and.
- (iii) Reasonable personal or domestic purposes.

Your readers will notice that remittance for financing not only domestic

An Address

By

REV. REID S. DICKSON, D.D.

*General Secretary of the
Presbyterian Board of Pensions*



Delivered at a Sesquicentennial Meeting of the 150th
General Assembly of the Presbyterian Church
in the United States of America
Philadelphia, May 28, 1938



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An Address

By REID S. DICKSON

*Sesquicentennial General Assembly of the Presbyterian
Church in the United States of America
Philadelphia, May 28, 1938*

IT HAS been a very thrilling experience to move back under the stimulus of this historic hour and examine the pages of our history; to uncover the beginnings of the Church's work of caring for her ministry in the hours of their need, and to trace the development of that work through the changing panorama of the years, until this day, which marks the 221st anniversary of that sacred work of Remembrance, which we have called Relief.

Early Settlers

The sparsely settled frontiers of those early days and widely separated towns and villages—connected by primitive roads through the trackless forests—made difficult the organization, in the New World, of the Presbyterian Form of Government. It was not until the Scotch-Irish or Ulster Scots immigration into the valleys and mountainous sections of this state that the semi-Congregational churches began to move toward a Presbyterian grouping in Presbytery and then Synod. A hardy race, those early founders of our Church, who moved out from the safety of the cities, into the West, forming an impenetrable barrier between the forest savages and the inhabitants of this city, who were able to live in Peace because the Ulster Scots bore the brunt of Indian massacres, and watered this great new country with their blood, consecrating it with their many sacrifices in courageous warfare for the peace of their homes and the safety of their families.

A Hardy Race

We stand here today, rejoicing in our rich history and heritage, because of their sturdy and unmatched courage. They were a rebel race, who gave ground to none save Almighty God who alone was Lord of their consciences. One has only to read the pages of Presbytery and Synod Minutes to

realize that at any—aye, at every meeting—there were strong differences that sometimes tore them asunder for a while. An outsider, listening to the sound of controversy, or reading the record of those early meetings, would have spoken of religious warfare or contentious debate. But what to the Quaker was a fight, to those sturdy Scots and Scotch-Irish was merely a conference or an informative discussion.

"Remember"

From the very beginning, one great word of the New Testament broke in light before them—that moving word, *"Remember."* And despite their difficult conditions of life—or perhaps because of them—in spite of their long and sometimes bitterly contested debates, they remembered the aged and disabled among the ministry—and the bereft widows and orphans of those early pioneer martyrs. In the early meetings of Presbytery the need was uncovered, and at the first meeting of the Synod in Philadelphia they established the Fund for Pious Uses—which Fund comprehended the entire benevolent program of the little Church—and in which was enshrined a Church-wide care for the aged and disabled ministers and their families.

Committee of Synod

They were eminently practical in their administration of the Fund. At every meeting of Synod, beginning in 1717 and continuing until the Widows Fund was firmly established in 1759—a Committee was appointed to care for contributions, which were to be collected in each Church annually. The money thus secured was to be brought to the annual meeting of Synod by the pastors of the churches. And further, this very keen piece of promotion: every minister was to report to the Synod on his collection, and in the event of failure he himself was to pay 10 shillings into the Fund. The names of those bringing collections and those making personal offerings to be published in the minutes.

Modern Result

This well-conceived system, if in vogue today, would forever end the meagre pittance of our present Relief System. But if this General Assembly is

a cross-section of our Church, nearly one-half of the ministerial Commissioners before me would have to come to this platform to pay their penalty—for nearly one-half of our Churches sent no contribution for Relief work this year.

Widow's Fund and 1856

The chartering of the Widow's Fund in 1759—which organization continues its great history in the Presbyterian Ministers Fund of this day—gave a new impetus to the work of pensioning aged ministers and their families, and for many years was considered to be the chief agency of a growing Church in caring for the work of Remembrance. Although many petitions were laid before the General Assembly, beginning with the first meeting and continuing until the Disunion in 1837, it was not until the Old School Assembly of 1849 that a definite Plan was evolved, for annual Church-wide contributions for the support of aged ministers; and in 1856 the First Annual Report containing provisions for the setting up of a permanent fund was presented by Judge H. H. Leavitt, in an epoch-making speech which would greatly move our hearts even in these days of many and varied appeals.

Laymen

The New School Assembly established a Permanent Fund in 1864, and these years witnessed a remarkable growth in the feeling of responsibility in the hearts of the laymen, for the success of this Campaign of Remembrance. A report in 1862 is the first public reminder that the small total of contributions may be due to a sense of delicacy or a lack of vision on the part of the active pastors in failing to present this cause to the hearts and consciences of their people.

Board of Relief

The Reunion Assembly of 1870 merged the two Permanent Funds, which in 1876, October, became the chartered Board of Relief. For 31 years that Board was the repository of the rich traditions of those earlier Funds, which from Colonial days, had enshrined the work of the ministry in the heart of the Church.

Centennial Campaign

The years from 1876 onward saw the building of the Permanent Fund for Relief greatly increased by the Centennial Campaign of 1888, a Campaign which was sponsored by the Great Committee of the eldership of the Church (thus foreshadowing the modern campaign of the laymen of the Church which permanently sealed the successful building of the Service Pension Plan). The Permanent Funds were further increased by the Campaign for \$10,000,000 begun in 1906.

Sustentation Department

A more modern day in our Pension Program dawned in 1907 with the opening of the Sustentation Department to membership of the ministerial and missionary force of the Church. This set forth a new concept of the responsibility of the Church for the Social Security of her ministry. It was the first contributory reserve System in any Church—financed by fixed individual contributions from the members and from general Church benevolence. Although never universally accepted so far as active membership was concerned, it paved the way for the most modern of Church Pension Systems—bridging the gap between the past and its system of Relief and the present day with its modern ideal of well-rounded protection. Completely financed, and self-supporting, the Sustentation Department with its 1,449 pensioners, and 778 active members, is a monument to the progressive vision of our great Church.

Service Pension Plan

Our more vital interest today, however, is in the progress and growth of the Service Pension Plan, which sets forth the most modern and most effective means of protection for the minister and his family—protection established over the whole span of his active ministry from youth to old age, guarding him against the uncertainties of the path, and protecting his dear ones in the hour of his passing from this earthly scene. Its remarkable success in eleven years of operation is seen in the long arm of protection it has already thrown around the lives

of our brethren at home and abroad. For today there are going into the homes of the servants of the Church, the following sums:

Retirement	\$639,127
65-Year	87,920
Disability	135,661
Widows	230,391
Orphans	30,017
Automatic	97,916

Total—to 3,462 individuals—the sum of \$1,221,033.

Its financing is designed to make it self-supporting by the creation of reserves—scientifically calculated to be sufficient to pay out every pension from the beginning of the pension to the end of the life of the pensioner.

A Group System

It is of the nature of a group system, and as such requires the loyal and continuous support of every eligible worker of the Church, and organization which he serves. All participating organizations and members build together, by their dues payments, a Fund out of which any member, or his family, may receive those protective benefits which have not been earned by his own payments at the moment of his need—prior to his reaching the Pension age. For at that time his own payments shall have made possible his age Pension.

Protection Payments

These church dues payments not only assure the protection of the succession of pastors of that church, but also make it possible for other members to draw benefits which otherwise would not have been possible. If the dues of a single church were calculated to protect only the immediate pastor of that church and so on throughout the membership of the Plan, then the benefits would be so small as to be negligible.

Protective Benefits

But the protective benefits—disability, widows and orphans pensions—are only made possible by the payments of all *into a group fund*. And the creation of this Fund is the high mark of the great advance of the mind of our beloved Church, in its search for security for the servants of the Church.

Comprehensive Program

We are only in the beginning of our dream for a completely rounded Pension Program in the Church. It is the desire of your Board to comprehend a Program (so far as its mandate will carry it) that will bring service to the minister and his family in every realm of need in which the Board may qualify to provide service.

Accumulations Department

Your Board is today administering in your behalf what might be called Departments Supplementary to the Service Pension Plan. Such an one is the Accumulations Department, in which a minister active and physically capable at the age of 65 may fund his automatic pension to provide accumulation annuities at some later date—annuities additional to his regular pension. Or he may desire to deposit funds with which to purchase annuities of favorable interest additions, and the fact that no charge is made against his deposits, will provide more advantageous annuities than may be purchased in the commercial field. Hundreds of pastors and missionaries are today funding their annuities in this Department, and its funds today amount to \$749,602 (\$336,000 was added during this past year).

Future Values

These are perhaps difficult days in which to contemplate the building up of individual deposits for the purchase of annuities as additional protection for old age, but I venture to prophesy that this Department, which has had a gratifying growth in this year just closed, will, in the years to come, round out the protection of the Service Pension Plan in a way not now realized.

Employees Pension Plan

Before the government projected its campaign for Social Security, and its unexpected amendment excluded churches and all church employees from the provisions of the Social Security Bill, your Board had prepared, and the General Assembly had adopted, the Employees Pension Plan. Fortunate it was that our Church, which throughout its

American history could point to more than two centuries of Social Security for her ministers, could also point to a working Plan for the protection of those employees barred from government protection because of their employment by the Church. Today more and more of our churches are realizing their responsibility for the protection of faithful workers—but our moral obligation to these servants of church organizations needs revitalizing and a deeper spiritual interpretation. We need no spur by government, but we must have a keener understanding of our leadership in the realm of social welfare. We must look forward, in this year, to a great increase in the pension protection of those who may not be cared for under the Service Pension Plan.

Comparative Figures

It is a far cry from the date of the first grant for relief which was made in 1719, and a striking contrast between the grant of four pounds to the widow of the Rev. John Wilson at that time, and the vast sums which have gone to more than *six thousand* pensioners and relief annuitants in the year just closed:

For Relief Dept.	\$ 410,441
For Sustentation Dept. . . .	433,338
For Service Pension	1,221,033
For Accumulations Dept. . . .	25,700
For Employees Plan	3,670

Total \$2,094,812

These figures do not take into consideration the care of our Homes in maintaining the hospitality of the Church for our honored guests—or the amounts paid out for Emergency and Flood Relief, all together totaling \$57,200.

Well-rounded Program

The passing years have seen the development of an extensive Pension Program which has for its ultimate object the solution of the problem of the Social Security of the minister in every phase of protection except that of old-line life insurance, which problem is so adequately handled by the Presbyterian Ministers Fund—itsself an historical outgrowth of the colonial Church.

To illustrate:

For Pension Protection—the Sustentation, Service Pension, Accumulation and Employees Pension Departments.

For the Care of the Aged—the Relief Department and the four Homes administered by the Board.

For the Hours of Illness—the Ministers' Cottage in Albuquerque.

For the Hours of Threatening Tragedy—the Emergency and Temporary Relief Fund.

Emergency Fund

This latter fund set up by the Board itself to meet an extraordinary problem created by the years of economic depression—problem of decreased income which drifted far below the subsistence level, in certain sections of our country in the lives of many of our younger ministers, and problems created by the horrors of flood and famine, which could not be met except by the creation of a Special Fund out of undesignated legacies which gave the Board freedom of allocation. Since January, 1932, over three hundred ministers and their families have received nearly \$75,000 in temporary grants. The Board will receive special individual gifts for this Fund, which meets a special need not possible to answer under the rules of any other Board Department.

Convalescent Home

There is one great need of the Church to which we summon the attention of this and succeeding General Assemblies. While provision is made through the generosity of Presbyterian and private hospitals for the care and healing of those among the ministry who need hospitalization, there is no convalescent home or sanatorium for those who need a period of rest and relaxation; and this need is very great. Many ministers are forced to resign their churches or go without salary, or seriously and sometimes permanently impair their health while faced with the necessity for a period of retirement from active service because of some form of physical disability which is only temporary. A sanatorium near one of the great medical centers of the country, fully

equipped for nursing care and medical and surgical service with adequate provision for hospitalization and completely endowed and self-supporting, would be one of the richest and most enduring gifts the life of the ministry might receive. Such a sanatorium would solve a problem that destroys the peace of many of our ministerial families and would save heartbreak in many homes. Some day, please God, this ideal shall be realized.

Problems of Unemployed Ministers

But there is another problem. What are we doing for the unemployed among our brethren?

Their needs and the period of their unemployment may never be met or prophesied by any sort of actuarial calculation, but in periods of economic stress their anxiety and the distress of their families is a tragic commentary on one weakness of the great Church we love. We may endeavor to salve our consciences by well constructed arguments as to why these tragedies occur, but while our Presbyteries fail to act *our brethren starve*. And the vast majority of them long to preach and serve, and they cannot. Is it nothing to us that God's servants—and their dear ones—languish in bitter poverty? Your Board will gladly administer sums of money given for this temporary purpose, but the only satisfactory solution is in the hands of Presbytery to work out a plan to establish unemployment funds, and create a plan by which our Presbyterian unemployed may be transferred from one section of the Church to another, and given opportunity to do the work of Christ, which means more to them than a charitable dole from government or Church. How can we keep our hearts high while our brethren, many of them young and strong-hearted, lead their wives and children into a WPA or Relief bread-line?

Questions of Increased Benefits

The most recent years have brought from many sections of the Church questions regarding the possibility of increased benefits in the Service Pension Plan. And in answering these very proper queries, may I say, first, that the Board of Pensions and its

officers have no reason for their existence and continuing service apart from your interests and the proper administration and safe keeping of the Funds entrusted to us by the Church. This is, in very truth, The Board of the Ministry, and we assure you that it is our primary concern to construct the protection of the Service Pension Plan on as generous and comprehensive a platform as is consonant with safe and sound Pension practise, which means, fundamentally, the integrity of the Reserves for which your Board serves as trustee. We shall not wait for a request from the Church but will propose increased benefits or new benefits when it is assured that, in accordance with actuarial calculations, an income surplus exists.

Increases Already Made

And already your Board has made possible, advantages to the Church in the operation of the Pension Plan which were not originally contemplated. It has allowed churches to cease dues payments temporarily during periods of pulpit vacancy or subsequent to the sixty-fifth birthday of the minister. It has set a very small penalty—in the case of omitted years—so that the protective benefits of the Plan are not seriously impaired. It has changed the requirement of retirement for the older group of active ministers, and made possible a 70-year automatic pension for over 500 of our brethren. And today we present an amendment which in itself is a new benefit and will need additional funds to finance. Your Board will always rejoice in the possibility of increased benefits and will announce them when the opportunity is ripe.

Progressive Interest in Care for Ministry

If we have read history aright, we have seen in every stage of the life of the Church profound and progressive interest in the welfare of the ministry.

In the Colonial era we read of the deep concern of the heart of the little Church for the families of those ministers who had come to the new land as colonists and missionaries. This concern, deepening and enriching, developed in the nineteenth century into provision for a Permanent Fund for the care

of retired or disabled ministers. In the twentieth century the mind of the Church has turned to provisions for protection—throughout the active and the inactive years of the minister's life. And to the development of that ideal, the coming years are dedicated.

Tasks Complete

Do the pages of history speak to us of any unfinished tasks? A Service Pension Plan—our protector now, self-supporting, and with its Reserves accurately and safely calculated for the coming day. The Sustentation Plan is completely financed, and its promises will be kept to the end of our demand upon it.

Tasks Unfinished

But the task begun in 1717 is not yet accomplished: To comfort the aged servants in the Church in their latter years through the Relief Department, which enshrines the holiest traditions of the past—and calls us to Remembrance anew; to support them by the annual benevolent gifts of the Church, remains the sacred task of the Church, until they join the Church Triumphant.

Heroes of the Past

Their intercessions are our bulwark as we meet together here today. In their little homes or rooms, they wait to see the first faint coming of that Heavenly Dawn toward which they have always moved. Let us take up their song and sing it with them as they quietly march along—making sure that as they go they shall not faint nor be comfortless, and be ready to see the King as He Comes to meet them.

Colonial Voices of the Ministry

And, in closing, the voices of the ministry come to me, as they braved the wilderness and the trackless forests in the early Colonial days, preaching and serving; helping to ward off the threats of the savages; building a civilization and the Temple of God—digging deep the foundations of the Church we love and honor today. Settling in their own way the torturing controversies of their day, and triumphing at last, in the First General Assembly—150 years ago.

In Recent Centuries

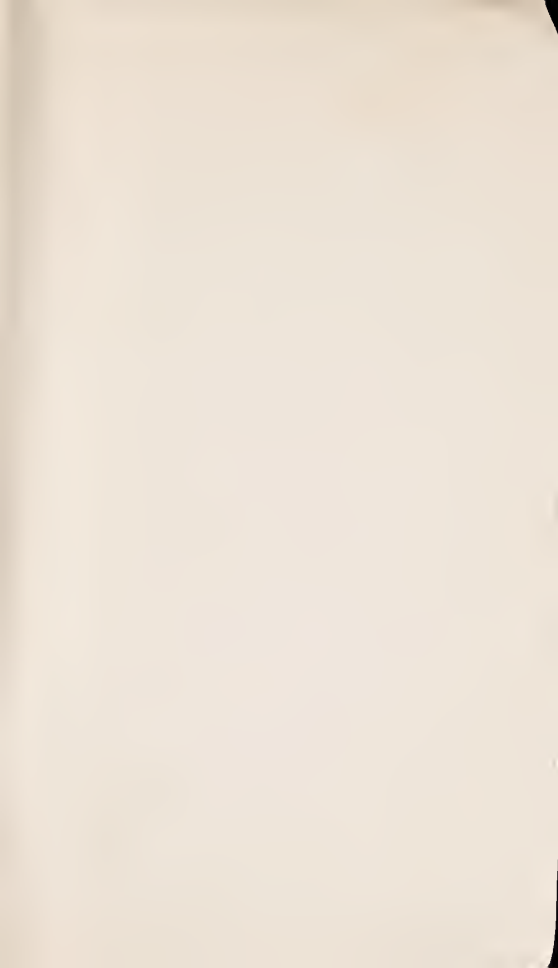
Then, moving out into a new century, in a new nation to whose early triumphs many of their comrades had given their lives; building a greater Church in spite of divisions and wars of disunion; moving back in united service, in increasing influence and growth; making contributions to life and spiritual liberty which are the great traditions of the Church. A mighty band they were---our Presbyterian leaders of the eighteenth and nineteenth centuries.

Our Heritage

And a rich and compelling heritage is ours; the liberties we enjoy have *their* blood stains upon them, and the place in which we stand in the service of the Church in this land and in the world today is holy ground.

Salute to This Generation

To you, my brethren, facing a world no easier to win for Christ than the world through which the Early Church made her way; to you, facing a world of ideas which threaten to dim the light of Christ, in the hearts of multitudes of our fellowmen today; to you, in the hours of your weakness and in the hours of your strength---the Board of Pensions pays its tribute of affection and fellowship, and we stand today "your servants---for Jesus' sake."



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**Ministers'
Annuity
Fund** of the

*Presbyterian Church
in the United States*



Pamphlet No. 1

Paragraph 3

Minimum Annuity for Less Than Thirty-five Years of Service

If the service of a member of the Fund rendered as outlined in Paragraph 2 is less than thirty-five years, and the earned annuity does not amount to \$600, his minimum annuity shall be such proportion of \$600 as the years of service bear to thirty-five. In no case shall the additional annuity required to raise the earned annuity to the minimum be provided unless the member shall have been ten years in the service of the Church before retirement.

Paragraph 4

When Payment on an Annuity May Be Suspended

If a member to whom an annuity has been granted resumes a salary relationship in connection with any service to the Church, the Fund reserves the right to suspend the payment of an annuity.

Paragraph 5

Maximum Annuity

The Fund reserves the right to establish a maximum annuity which maximum shall not be less than two thousand dollars.

TOTAL AND PERMANENT DISABILITY ANNUITY BENEFITS

Paragraph 6

When Granted

An annuity shall be granted to a member of the Fund upon total and permanent disability occurring after one year of membership in the Fund and after one year's full payments shall have been made to the Fund by the member and on his account, and before reaching the minimum retirement age of sixty-five years, provided, that all payments due the Fund by the member and on his account shall have been made.

Paragraph 7

Certification as to Disability

Total and permanent disability must be certified to by the medical authorities approved by the Fund, who shall have the right to call for proof of con-

tinued disability from time to time, but in any case at intervals of not less than one year.

Paragraph 8

Amount of the Disability Annuity

The full amount of the disability annuity shall be forty per cent of the average salary of the member during the last five-year period of service rendered under the plan, or if less than five years, then the average salary during such period; but in no case shall the disability annuity exceed ninety per cent of the age retirement annuity already earned and that would be earned by the member on the basis of continuing in service up to age sixty-five, assuming as a salary basis for computing the future service annuity the same average salary.

The Fund shall have the right to limit to \$600 the disability annuities granted at the beginning of the operation of the Fund and increase to the full amounts at a later date as the experience and the resources may justify.

Paragraph 9

Transfer from Disability Annuity to Age Annuity

Should a disability annuitant attain the age of sixty-five years, the annuity shall be converted to an age annuity of which such age annuity as may have been earned prior to disability shall be a part.

Paragraph 10

Recovery from Disability

In the event that the disability be not total and permanent, and the disability annuitant should become able to resume active service, the disability annuity shall be terminated and payments to the Fund by the member and on his account resumed.

WIDOW'S ANNUITY BENEFITS

Paragraph 11

Annuity to the Widow of a Member

In the event of the death of a member, whose marriage took place before retirement on account of age or disability, there shall be granted to the widow an annuity which shall be one-half of the age retirement annuity based on his service from his marriage to her to his death, with a minimum

of \$300 where all payments due the Fund by the member and on his account have been made.

The widow's annuity shall cease upon death or remarriage.

MINOR CHILDREN'S ANNUITY BENEFITS

Paragraph 12

Annuities to the Minor Children of a Deceased Member

In the event of the death of a member, and provided that all payments due the Fund by the member and on his account shall have been made, there shall be granted annuities of \$100 each to the minor children of the member, payable to the mother or guardian on behalf of said minor children. Each minor child's annuity shall be payable until such child reaches the age of eighteen years, but at the discretion of the Fund may be continued thereafter as an educational allowance up to the age of twenty-one years, if such child is taking a course in some approved institution of learning.

Paragraph 13

Limitation of Annuities to Minor Children

The widow's and the minor children's annuities, in the aggregate, shall not exceed the age retirement annuity which the member was receiving, or to which he would have been entitled.

SALARY BASIS

Paragraph 14

The salary basis shall be the cash salary and other remuneration received by the minister or officer as such, plus fifteen per cent additional for free use of manse, if any. If the member receives salaries from more than one church, and a manse is furnished, the 15% shall be added to the cash salary paid by the church furnishing the manse.

PAYMENTS TO THE ANNUITY FUND

Paragraph 15

Member's Payments

The yearly payment of the member shall be an amount equivalent to two and one-half per cent of the salary basis as defined in the previous paragraph.

Paragraph 16
Church's Payment

The yearly payment of the church, or other salary paying organization (referred to herein as the church) shall be an amount equivalent to seven and one-half per cent of the salary basis.

(Note: The church's payments should be regarded as items of current expenses rather than benevolences.)

Paragraph 17
How Payable

The payments of the member and of the church are due in monthly installments, in advance, payable direct to the Ministers' Annuity Fund.

Paragraph 18
Application of Member's Payments

All payments of each member shall be credited to his individual account and increased by interest additions to be applied towards providing an age annuity; or in the event of prior death, toward providing a widow's annuity or minor children's benefits. In no case shall the member or his widow or children receive less in benefits than the total amount of his payments to the Fund, the balance remaining, if any, after making the specified payments to the widow and minor children, if any, may be paid to the adult living children or to the legal representatives of the member.

Paragraph 19
Application of Church's Payments

The church's payments shall be administered on a group basis and applied towards providing the age, disability, widow's and minor children's annuity benefits supplementing the annuity benefits provided out of the member's payments. The church's payments may be used to provide administrative expenses not otherwise provided.

Paragraph 20
Return of Partial Payments

If it does not have in its possession, at the close of each fiscal year, all of the payments due the Fund by the member and on his account, the Fund retains the privilege of returning, without interest,

the parts of such payments made, to the sources paying them.

(Note: The annuity system is not adjusted so that partial payments can be safely accepted.)

PAYMENT OF ANNUITIES

Paragraph 21

How Payable

The annuities shall be paid in advance in monthly installments.

ELIGIBILITY FOR MEMBERSHIP AND BENEFITS

Paragraph 22

Eligibility for Membership

The Ministers' Annuity Fund shall receive as members ministers and missionaries of the Presbyterian Church in the United States who are devoting their lives to the service of the Church.

Ministers of the Church who, with the consent of Presbytery, are serving outside agencies, not classified as of the Presbyterian Church in the United States, are eligible as rendering detached service on a salary basis of \$1,200 or on their actual salary basis, to be determined by the Fund.

Paragraph 23

Those Previously Retired

The benefits of the Fund are not available for those who have retired from active service, nor for the widows and minor children of those who died, prior to April 1, 1938. These are provided from the funds of Ministerial Relief.

Paragraph 24

Those in Active Service April 1, 1938

Members in active service on April 1, 1938, will be eligible for the full benefits outlined in the plan, including those based upon service rendered prior to April 1, 1938, if before such date they and their churches formally agree, in writing, to participate in the system and the membership is consummated

by making the payments due the Fund by the member and on his account during the first year of the operation of the Fund.

Paragraph 25

Those Who Have Rendered Service Prior to April 1, 1938, but Who Have Not Qualified for Full Participation

Those who have rendered service prior to April 1, 1938, but who have not consummated membership in the system as outlined in Paragraph 24, may become members at any time and receive annuity benefits based upon service rendered thereafter.

Paragraph 26

Those Entering Service After April 1, 1938

Those entering service after April 1, 1938, may become members as of the date of entering service and receive annuity benefits based upon service rendered thereafter.

Paragraph 27

Prior Service

Service rendered prior to April 1, 1938, to an organization or institution not recognized as being under the control or auspices of the Presbyterian Church in the United States shall not be credited to a member in determining years of service as a basis for annuity benefits.

The Fund shall not be obliged to recognize a claim for service rendered the Church prior to April 1, 1938, unless the record of such service shall have been filed with the Fund in writing on or before such date.

TERMINATION OF SERVICE

Paragraph 28

Termination of Service

When a member ceases his service in the Presbyterian Church in the United States, his membership in the Fund automatically ceases without further claim against the Fund for benefits of any kind; provided, however, that he shall be entitled to withdraw the entire accumulations of his own payments together with interest at a rate to be determined by the Fund.

RIGHT TO ALTER OR AMEND

Paragraph 29

Right to Alter or Amend

The right is reserved to the Fund to alter or amend the Annuity System as they may find to be to the advantage of the Presbyterian Church and the members of the Fund, subject to the approval of the General Assembly before such changes become effective.

II. The Background of the Plan

Ministers' Annuity Fund of the Presbyterian Church in the United States

1. The present method of caring for the aged and disabled ministers and missionaries of our Church is unsatisfactory. The fact has been clearly demonstrated in our own and other Churches that annual offerings, even increased by income from endowment funds, will not adequately care for a growing class of annuitants.

2. The experience of our Church dates back to 1717, during which time scores of various methods have been evolved, tried and found insufficient to solve the one outstanding problem of the Church.

3. There is an insistent demand for a just and sure and reasonable method of dealing with the disability or retirement of our ministers. Their coming need is certain; the ability of the Church to meet the need must be made less uncertain. There is a recognition of the business principle that *as* the Church begins to use up the energies of its servants it should *then* begin to make adequate provision for their days of disability.

4. It is desirable to have the annuity or pension benefits come automatically so that no individuals or committees must sit in judgment on what a retired minister or the dependent members of the household of a deceased minister should receive.

5. It is the expressed will of God that those who preach the Gospel should live of the Gospel, and it was God's demand on the children of Israel that those who ministered in spiritual things should be abundantly cared for in material things, and as a

permanent guarantee of this the tithe was given to them and whole cities were set aside for their use.

6. There is a growing recognition by secular interests that when a man has spent his fruitful years in the service of any organization, he has a right to receive adequate and honorable support from that organization when his fruitful years are over, and further, that it is good business to do so. Social justice decrees that he has a moral claim upon the wealth he has helped to build up for a decent living in old age.

7. There has been an awakening of the conscience of the Church, which, from its very nature, should be the most sensitive and noble of all. One of its cardinal functions is to preach righteousness to all men. In a business way it deals with only one group of men—its own ministers; and yet it has not dealt justly or in accordance with its own preachments with these. This has doubtless been due more to thoughtless indifference and to the modest reticence of its ministers and not to wilful injustice—but the result to the Church and to the minister has been the same.

8. A serious obligation is assumed by the Church when it takes a man from civil life and sets him apart for a definite function, which he cannot well combine with other and remunerative activities, nor from which he has either the will, as a rule, or the opportunity to pass into any other occupation. This definite function of the minister requires a long period of general and specialized education. In this it is like the profession of the physician, of the lawyer, and of the engineer, but unlike those professions, the activities of the minister are part of an organism and largely regulated by the authority of the session and Presbytery, and the large financial prizes possible to them are not open to him. Indeed, upon the salaries paid in the Church and probably that always will be paid, a minister has great difficulty in maintaining and rearing a family, keeping up the decent style of living demanded by those he serves, taking the part in philanthropic and social activities required by his position, making provision for his own growth by purchasing books, papers, magazines and attending conferences and conventions, educating his children,

and at the same time laying up a reasonable provision for his old age and for his family. The efforts of the minister to provide for his own and his family's future is often misunderstood. Some claim his is "more interest in dollars than in souls." Some urge him to buy securities that will yield a high rate of income and thus cause losses that cannot be replaced.

9. There should be a fuller recognition of the fact that the minister is the indispensable man, that a great economic waste is caused when an adequate living has not been provided for him, that the Presbyteries, in which inheres the authority, have not given efficient oversight to the minister's salary, that the investment of millions of dollars in church buildings and institutions, however desirable and needed, and the lavish gifts to other organizations either closely or very remotely related to the Kingdom of God, cannot clear the Church of the sin and folly of sending men called of God and the Church, into difficult fields of labor and denying them the things absolutely necessary for their efficiency and the honor of religion.

10. The Church should remove the natural solicitude of the minister for the years of his old age and for his dependent ones who may be left by him without adequate protection and the anxiety of the local church, lest it have left to its support alone a minister who is approaching the years of retirement.

11. The Church has both the ability and the willingness to provide adequate pensions for its ministers and their families. No Church has ever done this except through such a plan as the one now proposed, which is a contributory, reserve plan. The reserve principal saves the Church from the uncertain and costly cash disbursement plan. It makes a pension system absolutely sound and the pension certain. It is the most economical plan. No other way has yet been discovered.

12. The labor of many years has failed to devise a just and honorable method of dealing with the disability or retirement of our ministers and meet the demands of social justice and our own conscience and secure and hold in service a worthy ministry,

and, according to the solemn promise, to keep them free from "worldly cares and avocations."

13. The Church has determined to put the whole service pension plan on a sound, actuarial basis. The estimate of the probable cost of a pension plan must take into account not only (1) the amount needed to pension those who on account of age or disability should receive pensions at the present time and the effect of mortality rates upon them, but also (2) the cost due to pensions already partly earned and to be paid in later years—technically known as "accrued liabilities"—and in addition (3) the cost of pensions for those who are later to join the group for which provision is being made. Unless a thorough estimate of future costs is made, sufficient funds made available to meet the same, and the whole plan erected on an actuarial basis, disaster and disappointment are sure to follow. When Mr. Andrew Carnegie wanted to pension a certain class of teachers in American colleges, it was estimated that \$10,000,000 was sufficient. He contributed this sum to "The Foundation for the Advancement of Teaching." It was soon discovered the resources were not sufficient. \$5,000,000 more was added. This addition proved inadequate and the management declared that no static fund of reasonable proportion will provide for a growing class of annuitants. Participation in the benefits of the fund is now conditioned on a contributory relationship of college and teacher.

14. Assurance is confirmed by the experience of other Churches that the plan will not only not work a hardship on the pastor of the small church, but that such men will profit by it more than any others in the Church. The one inglorious mark of our Church's history has been the failure to provide for the men in the small, hard, mission fields, a living that would keep them free from worldly cares and avocations and give a decent support to those who were forced to retire both from labor and from income. The Church needs to be aroused to the seriousness of this situation. It is pressing hard upon us at this very hour. Something must be done. A pension plan cannot solve all the problems of the Church, but we are fully persuaded that when the officers and members of the churches understand

this matter, they will see the need and act immediately. As a matter of justice and good Christian business, the boards of foreign missions increase the financial support of their missionaries as the costs of living increase. Presbyteries, Synods and General Assembly must see that their Home Mission Committees deal as justly as this.

15. We cannot expect a pension system to adjust the inequalities of salary, any more than it is fair to expect a pension system to provide a remedy for unemployment in the Church. The salary problem will be adjusted when our people have their consciences quickened to the needs of our ministers and missionaries, and the duty to provide more adequate salaries. This will automatically adjust the pension.

16. The amount of study, research, conference and observed experience behind the plan proposed has been far more than appears on the surface—extending over a third of a century. The task of working out a pension scheme is a complicated matter, requiring highly specialized knowledge, and unless some fundamental principles are observed, every such plan must sooner or later come to grief.

III. Questions about the Plan

1. What is the Ministers' Annuity Fund of the Presbyterian Church in the United States?

A scientific, contributory plan, in accord with modern pension systems, by which a minister may safeguard the period of old age, with benefits for himself in case of disability, and for his family in the event of his death, and by which the Church may pay its most sacred debt.

2. What is meant by "scientific"?

That the plan is wrought out in accordance with the science of modern pension systems.

3. What is meant by "contributory"?

That the minister himself, according to the best practice in modern pension systems, shall make payments toward his own age annuity.

4. Why ask the minister thus to contribute?

His payment (1) promotes self-respect, since his age annuity is thus in part the result of his own initiative; (2) it expresses his willingness to cooperate with his Church and the whole fellowship in safeguarding his life; (3) regular payments by the member, accumulated at compound interest, are an important element in securing larger benefits for himself and family; (4) it helps bring more system into his personal finances; (5) it safeguards and multiplies his savings.

5. What are the benefits of the Ministers' Annuity Fund?

It contemplates a pension for each minister and missionary in the service of the Church at retirement at any time on and after the age of sixty-five. This pension will be provided by annual payments equivalent to ten per cent of the salary of the minister, missionary, or other servant of the Church. Two and one-half per cent of this ten per cent is to be paid by the person receiving the salary, and seven and one-half per cent is to be paid by the church or other organization paying the salary. The minimum pension will be six hundred dollars (except where payments are made on salary less than \$1,200), based upon thirty-five years of service, and the maximum will be two thousand dollars. It is expected that the minimum pensions will be increased as soon as the actuaries announce that it is actuarially safe to do so. In addition, it provides disability benefits and provision is also made for the widows and orphans.

6. Who are eligible for membership in the Ministers' Annuity Fund?

All ministers and missionaries of the Presbyterian Church in the United States who are devoting their lives to the service of the Church.

Ministers of the Church who, with the consent of Presbytery, are serving outside agencies, not classified as of the Presbyterian Church in the United States, are eligible as rendering detached service on a salary basis of \$1,200 or on their actual salary basis, to be determined by the Fund.

7. Why not turn this matter over to Life Insurance Companies?

Life insurance does not cover anything like all the features of this plan. The purpose is not to develop an estate at death, but to provide (1) for days of permanent total disability, (2) for retirement at old age, (3) for the widow in case of death, and (4) for the minor children. We have counselled with a large number of the best life insurance companies in America, who agree that this is not an insurance proposition, and is a business that must be handled by the Church itself. It is in essence a pension plan.

A. THE PENSION

8. What is the basic principle of the Ministers' Annuity Fund?

That, in recognition of sacrificial service, it is the duty of the Church to provide an effective life support for the ministers, including those who are retired, in accordance with the teachings of Jesus that "the laborer is worthy of his hire" and the statement of Paul: "Even so hath the Lord ordained that they who preach the gospel should live of the gospel"; principles which are embodied in the conviction that the right to an effective support inheres in the gospel ministry. Money did not and cannot buy this right. The price paid is sacrificial service.

9. What advantage has the new plan over the old?

The great advantage is that the pensions, although modest, are certain, because they have a sound economic basis. Six times during the first four years of the depression it became necessary, on account of the decline in receipts, to scale the monthly checks sent to the homes on the roll of Ministerial Relief. The uncertainty which prevails in matters of Ministerial Relief will be substituted by absolute security which is the highest quality a pension system can possess.

10. How is the service pension, under the plan, to be calculated?

One-seventieth of the average annual salary multiplied by the number of years in which the full ten per cent has been paid.

11. What is the service pension under the Ministers' Annuity Fund?

A minimum pension of \$600 based upon thirty-five years of service, and a maximum pension of \$2,000. It is expected that these pensions will be gradually increased above the minimum, and they will be so increased as soon as it is actuarially safe to do so. (See questions 61-68.)

12. In figuring retirement allowances, why was one-seventieth chosen?

It was believed that this percentage would result in a fair allowance. It provides half the average salary received during service after thirty-five years' participation. This percentage is in line with the modern and scientific practice in pension building. A higher percentage would cost the minister and church too much; a lower percentage would provide too small an annuity.

13. Who will receive the minimum or the maximum amount of pension?

Some have thought that a man on a small salary would receive a pension of \$600 and a man on a large salary a pension of \$2,000. This is far from the truth. There are men whose salaries have been double and treble the average salary who will never receive the minimum of \$600 because they have not years of service enough to qualify for it. There are men who have been on \$1,000 salaries who will receive the minimum of \$600 and this will represent more than 60% of their average salary during a period of thirty-five years. The man on a small salary is thus greatly favored by reason of the fact that his payments are small and that he is granted a minimum annuity. We are convinced there will be a leveling up of salaries as there has been in other Churches.

14. Why do salaries differ so largely in the Presbyterian Church in the United States?

Salaries are more nearly equal than they appear. Careful study of the facts for thirty-two years convinces us that no minister in the Church is over-paid and that very few actually receive a salary sufficient to fulfill the solemn promise to provide such a sum for their worldly maintenance

as will keep them "free from worldly cares and avocations." The specific amount of salary will always and justly vary according to the region in which the minister and his family live, the kind of congregation he serves, the nature of the work he performs, the previous salary level enjoyed, the demands on his sympathy and pocket-book, and other considerations.

15. Is there a health examination on admission to membership?

No.

16. Why not?

Because the pension plan is a group plan, designed to include the entire ministry of the Church, and all the churches.

17. What is the widow's pension?

One-half of her husband's pension, from time of his marriage to her, with a minimum of \$300.

18. What is the orphan's pension?

One hundred dollars for each minor orphan up to the age of eighteen or twenty-one, but the total pension paid to the widow and orphans will not exceed the husband's and father's pension.

19. What is meant by disability?

Such as would "totally and permanently" prevent the member from performing the duties of a Presbyterian minister.

20. What pension will come to a man who is disabled before the age of sixty-five?

If he is a member of the Ministers' Annuity Fund and is disabled, he will receive a disability pension that at the beginning of the operation of the pension system will be \$600, but as the plan develops will be forty per cent of the average salary of the five years preceding disability—in no case to be more than 90% of the age retirement pension earned.

21. Why must a minister be a member for one year before he can claim a disability allowance?

Since there is no health or medical examination on joining the Fund, some lapse of time is necessary for the protection of the Fund. Furthermore, the providing of disability benefits is expensive; many retirement systems require five or ten years' membership before such allowance is permitted.

22. Must monthly participation payments be made during disability retirement?

No. When a member is retired on account of disability, neither he nor the employing church or agency make monthly payments on his behalf.

23. Why are pensions smaller at the beginning?

Comparatively small pensions must be paid at the commencement of the pension system. The Church designs fairly adequate pensions for the ministers and their families; only in so far as it does this, can it be said to discharge its duty to itself and meet the moral demand of the world. The proposed pensions can scarcely be entitled to this description, although they must be a very considerable help in many cases. But this is a temporary situation, which will remedy itself with increasing rapidity. It is moreover a temporary situation which could not be avoided, and the world, full of imperfections as the world is, recognizes this. An old organization cannot start a pension system on an adequate basis at once, without a sum of money so large as to be impossible to obtain. That a Church meets such a situation as well as it can, and that it will ultimately overcome it, satisfies the moral demand.

24. If a member does not retire at sixty-five, does he continue to pay?

Yes, as long as he holds a salary relationship to the church or employing agency. The additional service and payments will provide for him a much larger annuity when he does retire and make much better provision for his family at his death.

25. If a minister were temporarily disabled, could a grant from the funds of Ministerial Relief be expected?

It is a definite principle of the General Assembly not to make regular grants to ministers in active

service from the funds of Ministerial Relief lest the churches rely upon the Fund for support; but in serious emergencies grants are made to ministers in active service from the Ministerial Relief Fund.

26. Why may not the minister in years to come depend upon the Relief Fund?

One of the chief considerations in the larger plan of the new pension system is that this would lift gradually the load which the churches have been endeavoring to carry through the cause of Ministerial Relief. If, then, ministers and churches decline to take advantage of these provisions, it is manifestly inequitable to anticipate that the Church will make good their negligence.

27. To what use, then, will the Endowment Fund of Ministerial Relief be put?

This will be imperatively needed: (1) to meet emergencies; (2) to supplement provision for disability through the Annuity Fund; (3) to assist the families of ministers who die in the earlier years of their ministry; (4) to care for exceptional cases where men have come to age without being able to take advantage of the Annuity Fund.

28. How may larger pensions be secured?

The basing of pensions on the salary automatically maintains a ratio which is not affected by the increase or decrease of salaries. To secure larger pensions salaries must be increased. This is a matter entirely in the hand of the local church and the Presbytery. That increases are greatly needed grows more manifest each day. Presbyteries have a solemn duty in this matter. Business men and women must be made to see the sin and folly of withholding an adequate living from the servants of the Church.

29. What will a man receive if he pays during a number of years and then withdraws permanently from the service of the Presbyterian Church in the U. S.?

He shall be entitled to receive as a withdrawal value, the entire accumulation of his own payments of two and one-half per cent of the annual

salary, plus interest at a rate to be determined by the Fund.

30. How is the member's account kept?

Wholly separate from all other accounts, much as if it were in a savings bank.

31. What advantage to the member is secured by this method?

The member receives an annuity based upon the accumulations to his credit supplemented by annuity credits from the church funds.

32. What advantage is gained for the soundness of the Fund?

It becomes a group plan to be maintained by the whole group of churches for the whole group of members.

B. THE CHURCH AND THE PLAN

33. What is the part of the church?

The church or organization employing the minister or missionary is to pay a sum equivalent to seven and one-half per cent of his total salary each year into the Fund. This seven and one-half per cent is in addition to his salary. Ultimately Ministerial Relief will come out of the "benevolent" side of the budget and go into the "church expense" side, where, as dues, it belongs.

34. What does "the total salary" include?

The cash received from the church or other salary paying organization, plus fifteen per cent of the salary in case a manse is provided.

35. How is this fifteen per cent reckoned?

This will be clear from the following example:

Suppose a minister receives a salary of \$2,000 and a manse. His total salary would be:

Cash.....	\$2,000
Manse, 15 per cent of \$2,000.....	300
	<hr/>
Total.....	\$2,300

36. Why is a uniform rate of rental used?

The Fund cannot enter into the question of the exact value of the free rental of the manse, with widely variant conditions in different communities.

37. Why should the church cooperate in the Fund?

The Ministers' Annuity Fund offers a privilege which any church may well covet for itself and its pastor. At minimum cost and with maximum security it makes provision for age or disability and protects the family in case of the pastor's death. Its plan has the highest commendation of the foremost actuaries. It is sound, scientific, dependable in its results.

38. Why should the church pay any part of the cost?

The plan that the church shall share in the annual dues of the pastor is on the ground of social justice and the revealed will of God. The business world recognizes that a corporation owes those in its service not only the daily wage, but reasonable provision for the later years. Under this principle the high-minded business men of today consider the safeguard for age, not in any sense a charity, but a well-advised factor in annual expenditures, justified on the strongest economic grounds. To use the years of a minister's strength, with meagre compensation, without such provision for age, is indefensible. It has been justly called an "economic crime." The conscience of Christendom has sharply awakened and practically every Church in America is arranging a similar plan.

39. How should the church take action?

Generally, the Session and the Board of Deacons should indorse the Fund, pending the action of the congregation. A congregational meeting should then be called and the united boards present the Plan with a recommendation for its adoption. The following suggested form of resolution should then be adopted and sent to the headquarters of the Fund, 410 Urban Building, Louisville, Ky. The resolution is as follows:

.....
(Name of church or other organization)

hereby agrees to participate in the Ministers' Annuity Fund of the Presbyterian Church in the United States, when put into operation, by paying to the Fund each year, in monthly installments, a sum equivalent to seven and one-half per cent of

the total salary or salaries paid to the minister or ministers rendering service.

.....Church
Per.....
Date.....

40. Is the church's participation temporary?

No. The church is not entering the Fund merely for the benefit of the man who happens to be its pastor at the moment. It is the office that the Fund seeks to protect. Of course, if the church fails to adopt the plan, it will thus seriously handicap its pastor in his plans for entering the Fund, and will assume the entire responsibility for his disability or age. The individual church, therefore, is adopting the new plan as a part of its permanent program, just as the General Assembly made the Ministers' Annuity Fund a part of the permanent program of the Presbyterian Church in the United States.

41. May the church's percentage be taken from benevolence?

It should not be. If the church takes the seven and one-half per cent from its benevolence, it will be taking the money from the present beneficiaries of the funds of Ministerial Relief who are not eligible for membership in the Fund. This, of course, refers to the churches which contribute to the cause of Ministerial Relief. If a church, which does not contribute to this department, takes the seven and one-half per cent from its benevolence, it will be taking money from the other departments. The seven and one-half per cent is in addition to the churches' benevolent contribution to Ministerial Relief. As reserves grow Ministerial Relief will come out of the budget.

42. Will the church always carry this double payment to this cause?

No. Eventually all that any church will pay will be the sum equal to seven and one-half per cent of the minister's salary payable to the Annuity Fund. For the present, however, and for some years to come, the Department of Ministerial Relief will need a share of the benevolent contribu-

tions of the churches in order to care for those ministers or widows and orphans who are now receiving aid from this department and for those not eligible to participate in the benefits of the Fund, and who must, therefore, apply to this department in their time of need. The number of these will grow less and less as the Fund becomes, through the years, more and more effective, so that eventually those who will need the aid of the Relief Department can be cared for out of the proceeds of the Endowment Fund of Ministerial Relief.

43. How shall the church include the seven and one-half per cent in its financial hudget?

The seven and one-half per cent should be placed in the congregational expense hudget of the local church along with such items as salaries, light and heat, water, etc.

44. When should the church place the seven and one-half per cent in its hudget?

It cannot definitely be stated when the Fund will be initiated, because there is no way of knowing when all the conditions will be fulfilled. We would advise placing the seven and one-half per cent in the Budget of the local church April 1, 1938.

45. When will the payments begin?

These payments by the pastor and the church will begin when the Plan is declared operative.

46. How should the seven and one-half per cent be paid?

In monthly installments, in advance, on the first day of each month.

47. How will the seven and one-half per cent be computed, when there are several organizations contributing to the salary of the pastor or missionary?

Each organization will pay seven and one-half per cent of an amount equivalent to that part of the salary which it pays.

48. May the salary basis be lower than \$1,200?

The Ministers' Annuity Fund is so constructed that a minimum salary basis of \$1,200 for the pay-

ment of dues to the Fund is required in order to attain the minimum age annuity of \$600 for 35 years of service. However, when the salary basis is less than \$1,200, and the member elects to pay dues on such lower salary basis, such election is permissible with the understanding that the minimum retirement annuity benefits for 35 years of service, shall be limited to 50% of the average salary basis, during such membership in the Fund, with proportional reductions for lesser periods of service.

49. What is the maximum pension?

The maximum pension, under the new plan, is \$2,000. No pension will be more than \$600 until the payments of dues provides accumulations sufficient to increase this amount.

50. Why, then, should a church, paying a large salary, go in, since its pastor may not receive more than a \$2,000 pension?

It must be remembered that this Ministers' Annuity Fund operates on the group system and that the payments of each organization and of every minister serve to support the payments of other organizations and ministers. A large church will, therefore, be helping to carry the load, and by its payments, and those of its minister, make sure that the small-salaried minister will receive at least the minimum pension.

51. If a pastor will not go into the plan, is the church expected to enter?

Yes, if its vision is so much clearer than its pastor's, that it sees the value of the Fund and proposes to help by sending its regular payments of seven and one-half per cent.

52. If a church should cease payments, what then?

It will thereby penalize its pastor and force him to arrange for the payment of the seven and one-half per cent in some other way, or else lose credit for the years in which the full ten per cent has not been paid in for him.

53. If a church will not go into this plan, what then?

63. What is "prior service"?

It is service rendered before the date of the inauguration of the new plan.

64. Does the plan provide for credit for all this prior service?

No, it does not because it cannot. The amount required to enable the Church to assume such responsibility is so great that it would be an impossible sum to raise.

65. What credit will a man receive for his prior service?

He will receive a prior service pension which will assure him the minimum of \$600, provided he enters the new plan within the first year of its operation, and has rendered the required years of service. He will be entitled to one-seventieth of a hypothetical salary of \$1,200 for each year of service already rendered, or so much of this as is needed to provide the minimum pension.

66. How will prior pension service be calculated?

The minister in service when the plan starts, upon reaching the age of sixty-five, will receive the amount of future service pension provided by the payments made by himself and his church. If this sum is less than \$600 for thirty-five years of service, a sufficient amount to bring his pension to \$600 per year will be added in recognition of his prior service. Thus every such minister will share in the \$3,000,000 fund to be raised to provide for accrued liabilities for prior service to the Church.

67. Will a minister whose future service pension has become \$600 or over receive anything on account of prior service?

No, he will not, since his future service pension is up to or greater than the minimum.

68. Is a minister in active service and aged sixty-five or over when the Fund is started eligible for membership?

Yes, and would make his two and one-half per cent payments until retirement. He simply could not afford not to come into the plan on account of the provisions for minimum retirement annuities.

D. THE THREE MILLION DOLLAR FUND

69. What is the \$3,000,000 Fund?

It is a Fund which the General Assembly directed be raised in 1930, and now asks that it be completed in the year 1938.

70. For what will it be used?

It will be used to meet the accrued liabilities for the prior service of the ministers and missionaries.

71. Why is such a sum needed?

The Church reached its present financial situation by failing to balance its pension obligations and receipts and allowing its pension debts to accumulate. Hence, today we must pay obligations for services rendered to us and to our fathers or grandfathers, or to pass them on to our children and grandchildren. We are hopelessly embarrassed under our present relief plans and must change our system.

72. Is this an additional endowment of three million dollars?

The three million dollars needed to launch the Ministers' Annuity Fund is in no sense an endowment. Within a term of years every dollar of this will have been paid out in pension benefits. It is to help meet the accrued liabilities for service of ministers rendered prior to the inauguration of the plan. It will be used in meeting the minimum retirement amount guaranteed to every minister alike. All of the ministers of the Church will share on the same basis in its benefits.

73. Will other large sums be needed in the future?

No. It is necessary to provide now, but only once for all, a fund that will perform the function, at least in part, of what would have been the accumulated fund on hand if this plan had been in force during the past years of service of the men now in the ministry. The mere fact that we have been derelict in making this provision earlier does not lessen our obligation to provide for these faithful servants of the Church as well as for those who are just enlisting in the service. They have borne the Church's burden through all those years, and

that with no brightening hope for the future until now. This view of the case, the correctness of which seems too obvious for discussion, has been accepted in all the other Church pension plans. This sum of money, together with the current annual payments, will be handled, under the principles relating to insurance companies, with every protection as to safety, correct actuarial practice and economic administration.

74. Why must accrued liabilities be met?

Disregard of the accrued liabilities has wrecked many pension systems. If the requisite amount can be found, all will be well; but when a system assumes that the millions have been found, it starts with a vast deficit, and inevitably ends in hopeless bankruptcy. For a few years, like the old-time assessment insurance companies, there may be money in the treasury to pay the pensions as they fall due, but liabilities are piling up faster than assets, and the time, not long delayed, is sure to come when the treasury will be empty, and a long roll of pensioners will be looking for pensions that will never be forthcoming; and the members in active service will have to be informed that the money provided for their pensions has been used up in paying the pensions of their older brethren. Some systems, seeing this situation approaching, by drastic measures reconstructed their pension funds and protected the pensioners. The Episcopal Church forestalled the emergency and today is an outstanding example of wise and scientific handling of these important responsibilities. Many other Churches have erected similar plans with most gratifying results.

75. Who will be benefited by this Fund?

The older men will chiefly benefit by this three million dollar fund. The younger men, with the help of the Church, will provide their own pensions. But the men over fifty will receive a large fraction of this fund. The nearer a man is to sixty-five the more he will receive of it; the nearer he is to sixty-five, the less he himself will pay and the larger the sum which must be set aside to his credit from this accrued liability fund.

76. Will all be treated alike?

It will be of interest to each man to realize that he is being treated just as generously as any other man who cooperates in this plan. No man will receive from the accrued liability fund a larger pension than \$600. There have been a few who supposed that out of this three million dollar fund some men would receive \$600 and other men as much as \$2,000. No man will receive a pension in excess of \$600 when the whole of his pension comes out of this accrued liability fund.

77. Will such a plan be accepted by all the ministers and churches?

We believe it will. In twenty other Churches in America each principle has been approved in public discussion and the plan has won its way on account of its essential soundness and reasonableness and the greater disadvantages of other methods suggested.

78. When is it proposed to raise the fund?

The year 1938 has been set aside by the General Assembly as a time for securing the money needed to cover the accrued liabilities for prior service of our ministers.

79. What action was taken by the General Assembly in session at Charlottesville, Va., in May, 1930?

The General Assembly, recognizing the inherent right of those called away from the sources of material gain to the spiritual ministries of the Church, and recognizing the sacred nature of the promise of the Church of a support which will keep them "free from worldly cares and avocations," hereby restates its conviction that no duty is more sacred nor privilege higher than that of providing its ministers and missionaries with support that shall continue during the period of inactivity caused by disability or age, and of proper care of the widows and minor children of those who have died.

80. What was the action of the General Assembly in session at Augusta, Georgia, in May, 1936?

The Assembly directed the Executive Committee of Christian Education and Ministerial Relief "to reveal to the Church the *justice* of the claims of the ministers and missionaries who have left all sources of material gain to serve the Church and who are now forced, on account of age or disability, to retire, or who have died leaving dependent families," and

"To lead the Church to complete the establishment of the Ministers' Annuity Fund in the year 1937."

"The year 1937 was designated as the time to complete the raising of the accrued Liability Fund of \$3,000,000 in order that the Ministers' Annuity Fund may be established." *To this end the Assembly urged:*

"Every Synod, Presbytery, church and organization, and all ministers, missionaries, and members to give their prayerful, active and cordial assistance to the completion of this task. And further urges the organization of the men, women, and children of the Church to keep this important cause actively before the members."

81. Is the Church in earnest about paying this debt?

Yes, the Assembly in 1932 urged: "That efforts be made to see that, before the many big campaigns, which are now being organized to sweep over the country, make their usually effective approach to Presbyterians, every member of the Church has an opportunity to have some part in this work, appealing to our members to be just in making provision for the payment of the debt we owe those who have served long and well, before they are generous to the many appeals which will undoubtedly be made when the financial situation clears."

*An adventure in Faith and Justice—begun in Prayer,
continued in Prayer, this task will be
completed in Prayer*

MINISTERS' ANNUITY FUND
Presbyterian Church in the United States
HENRY H. SWEETS, Secretary
410 Urhan Building, Louisville, Ky.

Richmond Sept. 25 '38

1. Proud to have part in this final effort to solve an old old problem
 History. Dickson 4. Deal. of their history. B 7. para 234
2. The Plan. B. S. P. 7/3 revised. Adv. in Pres. A. of 20 '38
3. For Action. 1930. A 31. B 10. "
4. A debt of honor. known - of religion O. J. Pearson. A 22
5. It is a debt - an obligation.
 1. Our debt to the Chh. ministry. Persons? B 10. 9.
 Eldad a by Deem not on their budget and today
 2. Its inadequate support.
 Less than a mechanic
 the burden of the cross
 I don't speak of the burden, though hard
 But in England. Paper of food. & fuel
 3. outside of our doing it. Look
6. Our own in B. also is an ga. r the Episcopal.
 an Bond of 1880 of chh. 22 in B. P. Episc. 33000000
7. I called it a debt of honor.
 To all servants.
 Bushnell. Dearholt.
8. They can't appeal for themselves. a work for the laity. B. 11
 Our own Com. days reported Jan. 1. 1927
9. In B. 11. Episc
10. Flow of success after struggle. "The Prize. The Prize means"

Presbyterian Board for 1856. Report to Genl.

The minister of Christ who offers himself to the Church as her servant for Jesus' sake, has no right to expect in that service earthly distinction or large emolument. But he has a right to expect that which he ministers to. Good people in spiritual things, they will not expect to minister to him in temporal. Who can estimate the worth of his life to ^{the Church} and to the world? What are the 10000 varied and diversified labours of the ministry in behalf of every interest of this life and of that which is to come, earth & the world? No arithmetic can compute them: no money can compensate them.

It is reasonable to the Church of Christ to demand given ministry that they give all that they have & are to his service with the inevitable prospect but also great feeling hearts will find them generous & devout they their widows & children on the cost of charity of an ungrudging world.

up against the future. They ought not to be *compelled* to do so. In the nature of the case the ministry can never be and ought never to be a money-making profession. * * *

We believe God never meant the place of a minister to be ordinarily one of ample means or elegant luxury; but he does mean that no warring bishop should be entangled in affairs of this life; and to prevent *this*, it is more important than *any other one thing* to assure every servant of God that whatever self-denial may be incident to the days of his actual and active labor, when the day of work is over he shall not suffer want for the necessities of life, or, if prematurely called hence, shall not leave a wife and children to be cast on the charity of the very church he has self-denyingly served.

It is an insult to call this *charity*; it is in the very highest sense a *debt*, and should be so honored as an imperative obligation owed to those who use their days of strength in the service of our Lord; and no blessing can be expected on a church which allows the *veteran soldier* of Christ to go down to his grave like an inmate of a poor-house, or a dependent on charity, looking for a miserable pittance bestowed as on a beggar, for the bare subsistence of life.

The statement above was made in a report to the Synod of Pennsylvania (and unanimously adopted by it). It was written by Dr. Arthur T. Pierson, who during his life was one of the recognized authorities on the Foreign Mission work of the church—editor of the "Missionary Review of the World" and author of many appealing books on Missions.

The Presbyterian Church in the United States recognizes this obligation which is so clearly set forth by Paul in I Corinthians 9: 1-14. The methods tried in all the great Churches of America during the past two centuries have failed. The plan now adopted of a contributory, reserve annuity plan is safe, sane, economical and Christian in its method, spirit and purpose. Write for information about the Ministers' Annuity Fund.

The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, Incorporated. Henry H. Sweets, Secretary, 410 Urban Building, 122 South Fourth Avenue, Louisville, Kentucky.

The Foremost Claim

By REV. ARTHUR T. PIERSON, D. D.
A Foremost Advocate of Foreign Missions

There is a singular unity in the work of the Presbyterian Church not always apprehended even by her members. The manifoldness of that benevolent work all finds a centre of revolution in the ministry. * * * If the aged servants of God, those prematurely disabled, or the families of those who have died in the work, are left to want and destitution, our whole system is wretchedly and inexcusably defective.

The Hebrew economy was in advance of anything that has thus far characterized the Christian Church. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the Children of Israel, they nevertheless were assured from any possible want from eradle to grave, and their widows and orphans after them. The abundant tithes and offerings, the levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stood before the Lord to minister to him, the most ample, continuous, and unailing supply of all their wants.

FOR OURSELVES WE REGARD THE BOARD OF RELIEF AS FOREMOST IN ITS CLAIM ON THE CHURCHES. A candidate for the ministry in his vigor may manage so as to supplement parental aid by the work of his own hands, or, even without any outside help, carry on his studies, and his youthful energy may bear the strain. The minister, in the prime of his powers, may be able to supplement a small salary by the work of his brawn or brain, or by rigid economy *make* a little suffice. But when old age or premature decay of his powers disables him from work with mind or muscle, who shall then care for him but the church he has served? We honestly believe that today nothing hinders young men of promise from entering the ministry *more frequently than* the prospect of *no provision* for old age, or a family left in premature dependence without a head! A business man out of his business success gathers a provision against these exigencies. But *most ministers*, by far the majority, have barely enough to support their families, and cannot lay

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A Timely Message to Presbyterians

As members of the Presbyterian Church in the United States, have we fully comprehended God's Plan for His Church?

Are we giving to our Church duties and responsibilities the clear thought and careful planning we give to our own personal business?

Do we truly recognize the place and importance of this organization of which Jesus said, "I will build My Church and the gates of hell shall not prevail against it?"

The Church is the one institution called into being by God: to effectively house His Spirit, to unite His followers, to give its empowered, united life and thought and energy to spiritual ministries, and to impart to men the things by which they may live abundantly.

The Church serves man in his deepest needs; seeks to reach every member of the family, uniting them in this "household of faith;" makes clear the plan of God; imparts insight and vision, ideal and dynamic; and develops the spirit of love and the attitude of service which alone can unite and save the world.

Unless we have a comprehensive knowledge of the basis of the Church's plan and program

as given by God we cannot understand the real purpose of the efforts to erect the Ministers' Annuity Fund.

God's Plan

God has a plan for every man. There is some part of the world's work for each one to do and if one does not do it, it may go forever undone.

God calls all men everywhere to recognize his ownership of all things and to acknowledge His authority over all people.

God has a plan for His Church—clearly outlined in the Old Testament, spiritually interpreted in the New.

His reign is to be extended through persons—by personal relations to God and to man. God said, "I drew them unto Me by the cords of a man." He established a "division of labor." Some are called away from the sources of material gain to provide information, inspiration and service in spiritual things—the Levite under the Old Testament, the Minister under the New.

God made clear provision for the support of both groups. The Levite and the minister, called away from material things to minister in spiritual things, to bless the people from God, was to have "no part nor inheritance with his brethren—the Lord is his inheritance." Separated to the service of God, they were taught to depend on Him. He sends no one into warfare at his own charges.

To the other eleven tribes God gave the land, the flocks and the herds. No, He did

not *give* them—the ultimate ownership of all is in God. Men are stewards or trustees. All the silver and the gold and the cattle upon a thousand hills belong to Him. “We brought nothing into this world, and it is certain we can carry nothing out.” So Paul could ask, “What hast thou that thou didst not receive?”

As a token of their loyalty and fealty to the Supreme Owner, the eleven tribes were commanded to bring into God’s house a tithe of all their increase besides multiplied gifts and offerings. Unto the Levites were “given all the tithe in Israel for an inheritance in return for the service which they serve.” (*Numbers 18:21*). When His people failed to make this provision for those called away from the sources of material gain, strict reproof was given. The prophet Malachi rebuked:

“Will a man rob God? Yet ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation.”

This is followed by an awakening, appealing promise:

“Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.”

God’s plan of support for His ministers has not been changed. Whether we recognize the law of the tithe as binding or not, surely if the Jew, living in the twilight of the old covenant, was required to pay one-tenth of his income for the support of those

who ministered in spiritual things, the Christian, living in the noon-day light of the gospel of Christ, should not give less.

Christ ordained that His ministers were to expect support from the people on the ground that

"the laborer is worthy of his hire."

God's plan for a division of labor has not been changed. With clearest logic the Apostle Paul shows in I Corinthians 9: 1-14 the responsibility of the minister to give his life to spiritual ministries and of the people to supply his temporal needs.

"Even so hath the Lord ordained that they who preach the gospel shall live of the gospel."

The Presbyterian Church promises its ministers a "living" sufficient to keep them "free from worldly cares and avocations."

Costly Neglect

If there ever was a time when the minister should be made free to develop his personality and to give all his thought and time and energy to his peculiar work, it is today. Other organizations are declaring that possibly more than eighty-five per cent of their efficiency depends on their personnel and are spending hundreds of thousands of dollars to develop their powers and personalities and broaden their horizons. Regular increase of salary is given to the public school teachers to help them to larger efficiency, and the ministers must seek to inform, inspire and serve all these groups.

The Church has often called its ministers and missionaries away from the sources of

material gain, sent them (burdened with debt for their education) into difficult fields—providing them “a living”—on which they cannot live and pay their debts, buy their tools such as books, magazines and papers, go to meetings of Church courts and conferences, where they may come in touch with live thoughts of live men and women, set an example of liberality to the flock, keep up a home of hospitality, educate the children, live in a manner required by the social customs of church and community, and answer the many calls for financial assistance that come to the minister alone.

Having left many of its ministers and missionaries “to make brick without straw,” to give much of their time and energy to keeping free from the disgrace of failure to pay their debts and to avoid being classed with him “who provideth not for his own”—some criticise, others complain that the minister has more than the “average” man in the community.

No wonder that some ministers are “whipped”; that they hesitate to speak out; that they are not wholly efficient; that they cannot, under such circumstances, meet all the demands on a man who must be a student, a helpful and unhurried friend, a comforter of the sorrowing, a shepherd of the hungry-hearted and the wayward, a counsellor of the worldly-minded, a deliverer of vital messages suited to his own generation and an inspirer of the spirit that is within men—whose chief business is to keep himself and his people “alive unto God.”

Yes, I know, "he ought to trust God." And he does! But God trusts His Church and calls us to know and to follow His own wise plan!

As Christ sent forth those who should represent Him, He said, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Have we exalted the minister in our thought and prayer and cooperation and support as we should?

Many churches refuse to call a minister over forty years of age because they fear they may have an old minister on their hands. Thus wisdom gained through rich experience is scrapped.

Many men are held too long in fields for which they are not best qualified. Older men who ought to retire, because of failing strength, hold on to a church because they have nothing on which they may live. Thus both the work and the man suffer.

Frequently the Church has used up the energies of its servants and, when they have grown old and feeble or disabled by accident or disease, has forgotten them. Thus reproach is brought upon the people of God.

These quiet, disabled, retired servants may easily be overlooked and so, once and again, God reminded Israel, occupied with their busy conflicts and missionary labors, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the land."

Efforts to Solve the Problem

For 220 years—since 1717—the Presbyterian Church in America has recognized the sacred, binding obligation placed by God upon the Church to care for its faithful worn-out servants.

And yet we have not met their needs nor paid the debt we have assumed. There are now on the Roll of Ministerial Relief 553 homes of faithful, self-denying ministers and missionaries (with many little, fatherless children) who have served our own Church a total of 16,218 years—or an average term of service of $29\frac{1}{2}$ years.

The largest amount sent to any of these homes has been \$38 a month, from which the expenses of the family must be met. The average amount sent to the 553 homes is \$234.32 a year, or 64 cents per day for a family.

During the first four years of the depression it became necessary six times to scale the small monthly checks sent to our ministers' homes. The work must be put on a more dependable, Christian, business-like basis.

A Solution Found

After careful and prayerful study, securing the services of competent actuaries, and conferring with the other Churches in America, the General Assembly in 1924 decided to put this work on a contributory, reserve, pension basis—the Ministers' Annuity Fund.

The Ministers' Annuity Fund is a safe, sane, economical, dependable, Christian plan

worked out by competent actuaries, carefully studied for twenty-five years, endorsed by leading life insurance officials, tried out by the Protestant Episcopal Church for twenty years, adopted by twenty other Churches in America, and has abundantly proved its efficiency and value both to the Church and to its servants.

The President of the Prudential Insurance Company, Dr. Edward D. Duffield, a Presbyterian elder, whose actuaries approved our plan, wrote:

"I cannot think that it is necessary to more than present this cause to obtain a favorable response."

Initial Fund Needed

The Ministers' Annuity Fund will be self-perpetuating when once it gets into full operation. Soon its reserves from the payment of "dues" and its pension outgo will balance each other. Had our fathers or our fathers' fathers established such a plan, all would be running smoothly. But no reserves have been accumulated for those who have served long and are now well along in years.

Thus at the outset there is an accrued liability for prior service of the Church against the plan. This must be met in part to overcome the long delay of the Church in establishing a system of pension protection. There is needed for our Plan a fund of \$3,000,000 to meet this claim. This is in no sense an endowment fund. Both principal and interest will be used to show the appreciation of the Church for the long and faithful service of its ministers and

missionaries—than whom no other Church has an abler, more devoted and more self-sacrificing group of men—and to help the Church meet a solemn, serious and binding obligation, which in the sight of God and man it cannot evade.

This \$3,000,000 accrued liability fund will cover in part the service already rendered by the ministers and missionaries of the Church. It is to be raised ONCE FOR ALL. The whole sum will be expended over a period of thirty-five years. Service under the Plan will be covered by the payment by the minister of 2½ per cent of the salary received and by the church of an amount equal to 7½ per cent of the salary paid. In this way ultimately "Ministerial Relief" will come out of the "Benevolent" side of the budget and be put on the "Church Expense" side where it belongs.

Part of a Larger Plan

The establishment of the Ministers' Annuity Fund has been declared by *Ad Interim* Committees appointed by the Assembly to be basic to the solution of three great problems which now press hard on the Church: (1) the securing of a constructive living for the ministers of Christ and our Church, (2) the rendering it possible to secure needed changes of pastorates, and (3) the retirement of ministers both at home and on the foreign mission fields who on account of age or disability are no longer able to perform the heavy work of the pastorate.

The establishment of the Plan will help make it possible:

For the Group of Ministers to:

- (1) Maintain the highest efficiency
- (2) Be placed in fields of service for which they are best suited
- (3) Move to other fields of service when wise to do so
- (4) Give more uninterrupted time and all of their energies to the spiritual ministries to which they have been called by the Spirit of God and the Church

For the Group of Churches to:

- (1) Pay the Church's sacred debt in a more adequate and Christian way
- (2) Reveal the proper sense of social justice
- (3) Break down the "dead-line" in the ministry
- (4) Retire men no longer able to carry the heavy work of the service, and
- (5) Regard, direct, and inspire its whole group of ministers and missionaries

An Urgent Call to Action

The General Assembly on May 24, 1937, adopted the report of its Standing Committee on Christian Education and Ministerial Relief: "The time now being ripe for the completion of the Church's unfinished task of setting in operation the Ministers' Annuity Fund, we recommend that, as far as possible, the way be cleared for the early and urgent prosecution of this objective in every Church of this Assembly."

On May 25, 1937, on the recommendation of its Standing Committee on Stewardship and Finance, the Assembly adopted this resolution: "That with all possible emphasis the Assembly again call upon the churches to bring to completion during THIS CHURCH YEAR the Ministers' Annuity Fund, which, when established, will go a long way toward solving many of the most difficult problems in our Church."

The General Assembly's Committee on Stewardship and Finance on December 8, 1937, adopted this resolution: "The Stewardship and Finance Committee of the General Assembly, in regular session at Atlanta, December 8, 1937, calls particular attention of each church to the unfinished task of the Church, which is the Ministers' Annuity Plan. After many years delay, this was given the right-of-way during the present church year by the General Assembly. We urge the individual churches to complete the raising of their quota of the \$3,000,000 accrued liability, this fiscal year, so that the Annuity Plan can be put into full operation on April 1, 1938."

Our ministers and missionaries cannot look to the Social Security Act for relief. The U. S. Government in this Act has followed its traditional attitude of not taxing the Church or the salary of the minister. Exemption from the tax excludes the servants of the Church from the benefits of the pension. Our Church must care for our own.

WHAT PRICE DELAY!

The Ministers' Annuity Fund should be opened April 1, 1938. It awaits the completion of the \$3,000,000 accrued liability fund.

For eleven long years it has waited for its chance. This sum is to be raised once for all. It will enable the Church to permanently solve many of the problems that have pressed hard upon it since the year 1717.

Presbyterians will give to all kinds of causes. At this time General Assembly, Synod and Presbytery call on every Presbyterian, if necessary, to pull in some of these scattering gifts and concentrate on the Ministers' Annuity Fund, which will enable our Church more adequately and honestly to care for our own.

Further delay will greatly increase the cost of the campaign. Cumulative forces now at work may not be available. *Esprit de corps* will vanish. The sense of unity, loyalty and victory will be lost. Courage and hope may be replaced by a sense of defeat. What price delay!

Forward cash and pledges to the Louisville office—payable to Wm. H. Hopper, Treasurer.

MINISTERS' ANNUITY FUND

Presbyterian Church in the United States

HENRY H. SWEETS, Secretary

410 Urban Building, Louisville, Ky.

new plan but that the laity would be very cool toward it because of the increased expense to the local church. He expressed great surprise when he learned that the laity during similar campaigns in sister churches had been responsible for the success of the campaigns. It may not be out of place to set forth here one of the illustrations which helped to change the attitude of the members of this particular Board.

In the early days of the campaign to establish a reserve pension system in a sister denomination a speaker was presenting the pension plan to a presbytery in the Middle West. For most of the afternoon questions had been asked and answered. Then began a series of doleful and dire prophecies by the ministerial members of presbytery, who protested that their churches were too poor to add any additional expense to their annual budgets. All agreed that the plan was sound and workable, if— After six or seven ministers had gravely sounded a note of warning, a young elder rose in the rear of the church and upon being recognized said: "I have listened to these preachers who do not want to give their churches a chance to make this plan a success and who evidently do not realize how much their churches love them. If this presbytery will appoint five more laymen to work with me we will guarantee to bring every church into the pension plan and the ministers will not need to worry." It is only necessary to add that that young elder kept his promise and that thousands of others like him paid tribute to the ministry of that church in triumphantly carrying the campaign through to a successful issue. In that particular denomination 96% of eligible workers are now protected, and the judicatories of the church have taken appropriate action to assure protection for every one of the ministerial and missionary group who desires such protection.

The attitude of the ministry will determine the success of the campaign for the operation of the ~~Ministers' Annuity Fund~~. If a minister is eager for the completion of the ~~Annuity Fund~~, his church will rally to its support. If he is lukewarm, unduly timid, or wise beyond his generation, his church will follow his leading. It is a rare church that will withhold its support in

this campaign if the pastor of the church is heart and soul in approval of this church-wide movement. The dignity of the ministry is at stake. If we are content with an outworn system, which despite deliverances of general assemblies and synods cannot well be distinguished from a dole for need, then the desire of the church to see justice done to her ministry will be denied. But if we catch the ideal which the church is striving to realize, then we may look to days of richer and sweeter service down the future.

Even after a successful campaign for the adoption of a contributory pension system in the program of a denomination; even though the vast majority of churches and ministers are cooperating and the success of the venture is assured, there still arise ministers who refuse to believe in the generosity of their people and in their capacity to absorb a new expense into the budget. And in this assumption by the minister to protect his church from new financial burdens and prevent the church from sharing in a great church-wide movement there is an element of real tragedy. A church will enter the ~~Ministers' Annuity Fund~~ not merely for the protection of the present incumbent of the pulpit but for the whole group of ministers who shall successively serve that church in the years to come. The lack of vision of the leader who holds his church out of the campaign will inevitably be reflected in the church's attitude toward the Fund to the disadvantage of the minister who follows and who desires protection. The history of such campaigns in other denominations is full of such instances, followed by a late, sometimes too late, repentance.

One of the great values of the campaign will be the developing of leadership of the laity. In every church will be uncovered a wealth of power and influence undiscovered in any other campaign in the life of the church. Laymen who have never sought a place of influence in the work of the church or have modestly given place to other members of the local organization will discover new enthusiasm and develop unrecognized powers and abilities for organization under the stimulus of this church-wide awakening. For here, suddenly, is the great op-

Riches
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Laity

Locke

A RETIREMENT PLAN FOR LAY EMPLOYEES

I appreciate this opportunity of discussing with you the important question of a Retirement Plan for the Lay Employees of the Church. This problem has many confusing and complex angles and I am afraid that a full and detailed discussion would take much more time than is available; and would confuse the main points which I think you ought to consider. I intend, therefore, to speak along general lines, after which, if you wish, I shall be glad to answer questions insofar as I am able.

The problem is not essentially a new one. The Church has always had a moral responsibility towards its employees in respect to their old age. Lately, however, this whole question has been accentuated by the fact that the Social Security Act, in its present form, excludes certain classes of employees,—or to put it perhaps more accurately, exempts certain types of organizations from the mandatory requirement to pay taxes under the Act. The reasons back of this exemption are complex, somewhat intangible, and not altogether apparent to some who have not had an opportunity to observe carefully the course of this legislation. In my opinion, however, the particular exemption clause with which we are concerned is, on the whole, a wise one and I hardly think that it is likely to be changed, although I should suppose that some of the other features of the Act may very probably be altered as years go on.

The exact wording of the exemption clause which concerns the Church reads as follows:

“Service performed in the employ of a corporation, community chest, fund, or foundation organized and operated exclusively for religious, charitable, scientific, literary or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual.”

Although in necessarily technical language, it is clear that churches and Church organizations are exempt.

There are thousands of laymen and laywomen who are employed by the Church, in order that her work may go forward effectively. At a guess, I should say that there are possibly three or four times

as many as there are clergymen. Their salaries are necessarily on a modest basis and not enough for the employee to lay much aside for the future. Even if that were not the case, the moral obligation of the Church would be no different. As far back as 1916, General Convention, in establishing The Church Pension Fund for the protection of the clergy, adopted the principle that pensions should be paid as a matter of right and not on the basis of charity. General Convention expressed its mind again last Fall in respect to the lay employees of the Church, by adopting resolutions urging all units of the Church to take steps for their future protection. It also appointed a Joint Committee on Social Insurance for Lay Employees of the Church to study ways and means and to advise the Church. I will not take your time to read the resolutions which can be found in the Journal.

Here is the general problem, stated in broad terms: The Church employs thousands of individuals. So far as their future retirement is concerned, the clergy are provided for through the medium of The Church Pension Fund, which the Church has supported in such an extraordinary manner for the last twenty-one years. But there has been no definite plan to make any regular provision for the thousands of lay employees, without whose assistance the manifold activities of the Church could not be carried on. Assuming, as we must, that the Church now recognizes its moral responsibility towards these lay employees, we come to the question of method.

I imagine that the organizations of the Church which have heretofore been faced with this problem have, generally speaking, carried their employees, possibly on a reduced salary, well beyond the age when, for the best interests of the work, their places should have been taken by younger people; or have retired them on some small bounty to be paid out of the current budget; or have simply done nothing about it at all. Very few have adopted any regular plan which could be counted on with certainty. From the point of view of the Church, the whole thing has been unsatisfactory; and from the point of view of the employees, it has meant a precarious and uncertain future. Even in respect to the clergy themselves, the only provisions, before The Church Pension Fund came into being, were various charitable Funds, the largest of which was the General Clergy Relief Fund with an average Age Allowance of only \$262 a year. That situation has now been corrected and we have a comprehensive pension system for the clergy,—but not so for the lay employees.

Aside from the question of moral responsibility, upon which we all agree, there is also a very practical consideration. Under the Social Security Act, individuals in secular employment are at least assured of some measure of support in old age, modest though it may

for their support from the other. *Read I Corinthians 9: 1-14.* In theory the Presbyterian Church has acknowledged this plan of God, but in practice we have not faithfully followed it.

When Israel forgot God and His servants, God permitted "depressions" and "repressions" to overwhelm them. God said, "Ye have robbed Me"—"in tithes and offerings." Some today have become selfish and self-seeking—have lost themselves in selfish "money-making," and have forgotten the Owner.

Give a tithe, and add gifts and offerings, to complete the Unfinished Business of our Church, as the General Assembly urges that we make it "our major emphasis" to complete this task as soon as possible.

Hear the call of the Assembly "that each member in gratitude for God's blessing and mercy, in faith in His promises, set apart in sacred consecration at least a tenth of all income as an acknowledgment of the Divine Sovereignty."

Read the leaflets "Make God Your Banker," "A Price for Everything," and "The Tithe, the Ministers' Annuity Fund, and You and Your Church." Order these and copies of the "tithe pledge card" and "envelope" from the Louisville office.

For information, address Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Kentucky.

God's Plan for His Church

Behind all the phenomena of life there is a purposeful plan — recognized more clearly as the bounds of knowledge are pushed back

God did not establish His Church and leave its life and service to chance—a pattern is given in the Book. Some have evidently overlooked a primary and fundamental provision—a division of labor.

One group was called to minister in spiritual things—to inform, to inspire, to serve and to unite the people to God—to make Him known on earth—the Priest and Levite under the Old Testament, the Minister under the New.

To another group was committed, as trustees, the land and the flocks and the herds—accompanied by the clear teaching that all belonged to God and that they were accountable to Him for the use of their possessions. To show their fealty to the Owner they were required to bring one-tenth of all their increase, besides gifts and offerings, into God's house to support those who ministered in spiritual things.

Spiritual service exclusively was required of the one—tithes and offerings

training to confirm or that what they have had in the way of religious education needs correction rather than confirmation. This may be true, but I am speaking of the young people who have had at home and in their home church a Christian training which has led them into the great historic faith of the Church about God and Jesus Christ and the meaning and destiny of life. We want the schools and colleges to support and carry forward this training, not to decry and destroy it. The teacher takes the place of the parent and the pastor in the religious faith and life of the student, and must do his work in the same spirit and with the same responsibility.

In a real sense the large educational function of the Church in the earlier years of our history has now been taken over by the school. Among the old clippings to which I referred a moment ago I found an editorial from the *New York Sun* of September 28, 1899, entitled "The Church as the American School," quoting an address just given by President Eliot of Harvard before the International Congregational Council in Boston, in which he described the place which the Church had filled in the past as the great educational force in the life of our nation. "It was a great thing," said he, "to have an educated man stand up before the people on Sundays and set forth to them orally the uplifting themes of righteousness, justice, mercy and love; it was a great thing that lay members of the churches could exhort and pray at the weekly prayer meetings. The ministers dealt with secular as well as with spiritual themes. The Sabbath was a day which lifted the New England people out of their work day routine to the contemplation of the highest themes and to the discussion of questions which went to the very roots of individual conduct and social aspiration." Mr. Dana had died in 1897, so some other hand added the comment of the *Sun*: "The chief educating forces in our American Society, it is not too much to say, have been exerted by the pulpit and the prayer meeting. They were the first great training school of the people in large subjects of thought. The village church was the center of social life, its pulpit furnished the intellectual stimulus. Apart from the purely spiritual and religious functions, the prayer meeting went far to develop confidence, coherence and facility in public speaking. Men who afterward acquired fame as public speakers first learned to express their thoughts on profound subjects. Go over the list for one hundred years, including many men now living, and you will find that it is long. The controlling, dominant influences affecting the American character have been religious."

As time passed the school took over more and more of this educational priority of the Church. Of late the substitution of research for teaching and the curious fetishism of the Ph. D. degree have led, Dr. Stephen Duggan contends, "to the decline in the prestige of the teacher," (see *Bulletin of International Institute of Education*, May, 1932), and universi-

ties have become vast educational department stores and even mail-order houses. Even so, however, they have in the lives of hundreds of thousands of our young people the place of supreme intellectual and moral and spiritual influence for the most determinative period of their lives, and what we ask is that they should use their influence not to tear down but to build up, not to destroy but to fulfill. If the faith of the fathers is a right and rational faith, we want it confirmed and strengthened in our children. It may need a better foundation and a truer alignment than it has received at our hands at home, but we want our schools and colleges to provide that better foundation and that truer alignment and not to disintegrate the faith.

2. The second thing that the Church needs from its schools and colleges is the development of Christian character in the men and women and boys and girls entrusted to them. There have been teachers who disavowed all such responsibility. Some years ago a professor in one of our best known universities declared before an association of colleges of the middle States: "It seems to me it must be recognized, not only by the university, but by the public, that the university is not responsible for the character, for the morals, the views, or anything else of the community or of its graduates. If its students turn out criminals and land in prison, it is not to blame. The university is not responsible for character." This is not our view, nor is it the general view of good teachers. Our view is the same in this regard as that of our Roman Catholic brethren. We differ from them in our conception of the relation of the Church and State and, accordingly, with respect to a common public school system and the relation of the Church to it, but we are at one with them in our conviction of the necessity of combining education and religion. Some twenty-five years ago Dr. Sweets printed in his section of your "Missionary Survey" an article written by the Rev. Morgan M. Shreeley and published in the report of the U. S. Commission of Education in 1903, which states our principles as well as his own: "The Catholic Church has always laid down this great and vital principle, viz., that secular and religious instruction shall never be parted in education. . . Education, it maintains, is the formation of the whole man—intellect, heart, will, character, mind and soul. . . The Catholic Church will accept as education nothing less than the formation of the whole man. It will not consent that its children shall be reared without a knowledge of their faith, or that education shall be so divorced that secular knowledge shall be made the subject of daily and earnest inculcation and that religion should be left out as an accident to be picked up when and as it may. . . To shut out religion from the school and keep it for the home and Church is logically to train up a generation which will consider religion good for home and Church but not for the practical business of daily life. Religion, in order to elevate a people, should inspire their daily conduct, rule their whole life, govern their rela-

GETTING ACQUAINTED

with the

MINISTERS' ANNUITY FUND

1. What is the Ministers' Annuity Fund?

A Christian, businesslike plan, adopted by our Church, for putting the work of caring for our retired ministers and missionaries on a dependable, economical and efficient basis.

2. How will it work?

Each minister will regularly send as dues to the Louisville headquarters $2\frac{1}{2}\%$ of the salary received, and his church will send a sum equal to $7\frac{1}{2}\%$ of the salary paid.

3. How can this amount properly support a minister when he retires?

In thirty-five years of service under the plan these accumulated payments will have so increased through compound interest as to enable him to retire on an annuity equal to half his average salary on which "dues" have been paid (with a minimum of \$600 and a maximum of \$2,000).

4. Why is this plan not put into operation at once?

Because it will take time for the reserves to accumulate; those ministers who retire within a few years will not have enough laid up to provide for them.

5. How will this be made up?

To piece out these deficient amounts, an "Accrued Liability Fund" of three million dollars is

needed, once for all, to cover the service already rendered and for which no provision has been made.

6. Why has not this three million dollars been raised?

The Committee had just started raising this sum in 1929-30 when the depression came along. However, wonderful progress has been made in the face of discouragement.

7. Why talk about it now?

Because the need grows more urgent every year.

Because the last General Assembly challenged every group in every church to get together and put the Fund across, once for all, during 1937.

8. What can an individual church member do about it?

Realize that he is as responsible as anybody else.

Get acquainted with the plan (as you are doing now), and talk it up.

Pray about it.

Make a gift and a pledge in 1937 according to his ability.

9. What are some of the reasons why our Church should have such a plan?

It is a contributory, reserve annuity plan, which the experience of twenty other Churches has demonstrated to be the most sure, adequate and satisfactory system.

It is built on sound, tested business and financial principles.

Government and industrial and educational corporations are providing old age pensions for their workers as a part of their social security programs.

The Church is supposed to be a leader, not a laggard, in any good movement.

The servants of the Church are called away from all the sources of financial gain, and are not permitted to turn aside for money-making.

In this Plan the stronger churches share the burdens of the weaker churches.

The burden of caring for the disability or old age of the minister, or his family, is removed from the local church and becomes the responsibility of the entire Church.

10. Why cannot our ministers simply apply for government old age pensions?

The plan of the government does not include the servants of the Church—they are definitely excluded. The Government does not call on the Church to pay taxes—as on the corporations; nor does it require the ministers, or philanthropic workers to pay taxes to insure their pensions.

11. Why should every member be interested in a fund for old preachers?

Because the plan will help not only the ministers, but the Church as a whole.

Because the plan solves a problem which has been before our Church since 1717.

Because young people and old are interested in social justice and in progressive movements.

Because the plan is right, and just, and wholly Christian.

12. Why not wait until times are prosperous?

Because the future is too uncertain; the present is all we have.

Because the longer we wait the harder it will be; this is a good investment and will prove economical in the long run.

Because it has often been seen that the more we give, the more we prosper.

Because to go ahead now will be a real adventure of faith; to succeed now will be a real victory.

Do not wait for others—others may wait for you.

This is the Church's UNFINISHED BUSINESS—
should be completed now

The Urgency of Immediate Action

After declaring, "the time is now ripe for the completion of this UNFINISHED BUSINESS," and urging that "the way be cleared for the early and urgent prosecution of this objective in every church of this Assembly," the following resolution, brought in by the Stewardship Committee, was adopted by the 1937 General Assembly: "That with all possible emphasis the Assembly again calls upon the churches to bring to completion during this Church-year the Ministers' Annuity Fund, which, when established, will go a long way toward solving many of the most difficult problems of our Church."

*"Bear ye one another's burdens
and so fulfil the law of Christ.
Let him that is taught in the
Word communicate unto him
that teacheth in all good things."
Gal. 6.*

THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, HENRY H. SWEETS, Secretary, 410 Urban Building, Louisville, Kentucky

Preparing for the Finish

Presbyteries' Committees and the Committees in Local Churches on the Ministers' Annuity Fund are making careful plans to complete this unfinished business in the near future.

A little folder, "Suggestions for Local Church Committees," may be had for the asking. Wherever these simple suggestions have been followed encouraging results have followed.

Let Presbyterians know the need of our Church and the \$3,000,000 fund will joyfully be provided.

Since April 1, 1937, the sum of \$1,274,965.97 in cash and pledges has reached the Louisville office. Total amount now in hand is \$1,923,661.49. Make your Gift and your Pledge Now!

To help finish "Our Great Unfinished Task"—to pay our sacred debt

My Gift for Ministers' Annuity Fund for the Next THREE YEARS

Name:

Address:

Presbytery.....

Church.....

1. My Gift, \$..... (Paid now), and

2. My Pledge:

.....1938
In consideration of the subscription of others towards the \$3,000,000 fund authorized by the General Assembly and being raised by the Presbyterian Church in the United States, to establish the Ministers' Annuity Fund to provide pensions for ministers and missionaries of the Presbyterian Church, I hereby subscribe and agree to pay to Wm. H. Hopper, Treasurer of Ministers' Annuity Fund, the sum of

.....DOLLARS,
payable in six equal installments, as follows: One-sixth January, 1939; $\frac{1}{2}$ July, 1939; $\frac{1}{2}$ January, 1940; $\frac{1}{2}$ July, 1940; $\frac{1}{2}$ January, 1941; $\frac{1}{2}$ July, 1941. Or payable as follows:

(Signed).....

A Cash Gift. A Pledge for three years. A Legacy in your will.

For information write to Henry H. Sweets, Secretary, 410 Urban Bldg., Louisville, Ky.

Missionary Schools

Lebanon

Northwestern

Druidage.

The
PRESBYTERIAN

*Trinity College -
Tomb. 2d year*
A Weekly Religious Newspaper

VOLUME CV
Number 4

PHILADELPHIA PA., JANUARY 24, 1935

FOUNDED
1831

Which Way Is Japan Going?

By the Rev. Cleland B. McAfee, D.D.
Secretary, Board of Foreign Missions

NO one can observe the movement of the Japanese Empire without a certain sense of confusion. Which are the dominant movements? Are they the ones that tend toward a fuller understanding of the world's life and a richer participation in them? Or are those movements stronger which carry Japan into isolation and an outworn self-assertion?

To be sure, these questions could be asked about most nations, our own certainly. We have our currents and our counter-currents. They are even more difficult to analyze in our case than in that of Japan because our area is so much wider and our interests are so much more diversified. This fact constitutes both a difficulty and an opportunity for Japan. Its area, including Formosa, Chosen and Saghalien, is somewhat over 260,000 square miles. Great Britain, with similar inclusions, has sixty times this area, Russia thirty-two times, France eighteen times, and the United States fourteen and one-half times as much. Japan might frankly accept a place among the smaller nations, judged by its area. It has a sense of power and opportunity which forbids its doing so, and inclines it to attempt expansion or influence and consequent burden of government equal to the largest of the world's powers. Such national pride and self-assurance have both their value and their danger.

The actions of Japan can never be understood without fair consideration of the population problem which it faces, the most serious and difficult of any nation in the world. With a total area much less than that of any one of several states in our Union, there is a population equal to one-half the population of this country, to be clothed, housed, fed and educated! Migration is virtually out of the question. Few areas in the world are open to the Japanese in any large numbers, and few climates are suited to them. There seems no solution except to industrialize the country, converting it into a factory land, making things wanted by the rest of the world. This requires a larger supply of raw material, coal, ore, than can be found in Japanese territory. But it requires even more an adequate and open world market for the
(Continued on page 11)

White Fields

By Robert E. Speer, D.D.

Senior Secretary, Board of Foreign Missions

WHATEVER limitations secularism and extreme nationalism have thrown around the Christian movement in countries like Russia, Turkey and Mexico, there are still missionary opportunities in other lands which, if not unlimited, are still so adequate and appealing that one can only wonder at the slowness of the Christian Church to improve the present hour.

Mission schools and colleges are still free to teach the Bible, to build character and to seek to win men and women to Christian faith and Christian service. Even where the central aim of persuading students openly to accept Christ and join themselves to His Church cannot be achieved, there are still great influences flowing out which make the spreading of Christian truth and the preaching of Christ's gospel to the people both easier and more fruitful. Dr. Jordan writes of this indirect fruitage of the American College in Teheran:

"The steadily increasing contribution of the alumni of the college to the development of the new national life of Persia becomes more impressive year by year. One alumnus—the only man who has been a member of every Majless (Congress) since the inception of constitutional government in 1907—continues to be one of the most influential men in the political and economic life of the country. Another alumnus for the past five years has been the youngest—though not the least influential—member of Majless. The acting Minister of Education, his first assistant, the working head of the medical school, the legal advisor of the Ministry, the Assistant Minister of Roads, the Assistant Minister of the Interior, the director of the mint, the financial controller of the new railroad, the superintendent of the rolling stock of the same, and hundreds of others in government service and in every walk of life—physicians, lawyers, teachers, merchants, manufacturers, bankers—are rendering notably faithful and efficient service to the country. It is a great joy to us in the college to see how true our alumni are to the ideals of honesty, truthfulness and hard work which were held up to them in student days. It is often said by those in high places that the greatest failure of the Persians is that they do not know how to cooperate. Frequently we hear the remark: "No one in Persia knows how to cooperate except the young men who have been trained in the American College." By means of football,

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BEGINNING AND PURPOSE OF CHRISTIAN ENDEAVOR

By Frederick L. Mintel

EDITORIALS

Our World-Wide Witness

Foreign Board Carries No Page This Year

Witnesses for Christ

volley ball, basket ball, and other group games, as well as by class room instruction, our students have learned that co-operation is the only road to success."

In a recent report of Forman Christian College, the principal, Dr. S. K. Datta, writes:

"An important feature of the Punjab during the last thirty years is the large number of educational institutions founded by religious bodies. In both Sikh and Moslem institutions of higher education, a number of old Forman College students have found a sphere of work. At the present moment, the heads of both Khalsa Colleges in the Punjab are loyal Forman College graduates. A large number of old graduates is found in the Educational Department, Inspectorate, or as headmasters of government schools. The university professors of Persian and chemistry, the university reader in astronomy, are graduates of the college. During the present year, no less than four judges of the High Court were Forman College graduates. The president of the Punjab Legislative Assembly, the representative in the Assembly of the Indian Merchants Chamber of Madras, as well as the member for Cawnpore and the marshal of the House, are the old students of the college. Swami Ram Tirett and a Khalifa Kamaluddin have both left their mark as religious leaders on the Hindu and Moslem communities. Nor would this list be exhaustive if we were to omit mention of a number of Christian graduates who have given to the Church service and leadership both as pastors and laymen."

The central missionary business, however, is the simple and direct contact of Christian truth and life with men and women one by one. And the opportunities for this are not only undiminished, but ever expanding. One of the missionaries in Persia, the Rev. J. Mark Irwin, of Meshed, describes in a recent letter such an opportunity as this which came to him on a recent visit to Herat in Afghanistan. In calling on the governor, he had explained that since he was a missionary, he wondered if it might not be possible to obtain a visit with the leading Mohammedan ecclesiastics. The governor cordially arranged this, and Mr. Irwin writes:

"At ten o'clock we were taken to the government headquarters, and there in a large room, seated around a great table, were some ten or more mullahs, leaders of Herat's Sunni Islam, together with the chief of Foreign Affairs and several other men. At first I drew a deep breath and thought, 'Now what shall I say?' After formal greetings, I said: 'Perhaps you would like to know why I am a Christian?' They signified yes, and I said: 'First of all, of course, I was born into a Christian home. But while still a boy I knew little about Christ until I started to read the Gospels myself. Then I discovered that Jesus Himself said, "I am the Bread of Life: I am the Living Water. I am the Light of the world. I am the Way, the Truth and the Life. I am the Resurrection and the Life." Certainly they would agree that no man could live without these things.' To this they nodded assent, and I got to say further that since I had found Jesus as Saviour and Lord, there had been peace and joy and satisfaction in my life. There followed long dissertations from various ones of them, some of which I did not fully understand, for they used high-flown literary language, and there is considerable difference of word usage by the Afghans. I did know that they were explaining about the Koran and its translation into other tongues. They were also attempting to show and maintain that all the prophets became in reality all that Jesus claimed as to the way, the truth, water, life, etc. They said that of course there were some things that they did not believe about Jesus, for instance that He died and was raised again from the dead. I replied, 'Of course, every book must bear its own witness. And that we Christians believe Jesus did rise from the dead because of the witness of the Gospels and the Apostle Paul.' I told them what the Apostle Paul wrote in I Corinthians 15. Then I said, 'But not alone from this witness do we believe Jesus arose and is living. We have the witness of our own hearts, and the experience of the Holy Spirit, and His love and peace. For these reasons we believe that He arose from the dead and is living.'

"I had carried with me in my pocket a copy of each of the Gospels, one of Acts, and a copy of the Psalms. I said to them, 'I have some copies of the "Engil" with me. Perhaps you would like to see them and have them.' They signified yes, and I drew from my pocket two of the Gospels.

At which they said: 'And Luka, where is it?' I drew it forth. Then, 'And Yohanna, where is it?' So on, until I had given them all of them. The mushtihid raised them all in both hands to his forehead, and then sat there holding them with show of great reverence. Soon they were in the hands of the others and they were all looking at them, and reading them as the conversation continued."

The way is not open yet for the missionary occupation of Afghanistan, but there are other fields as great and wide open where the resources of the missions are woefully inadequate. In the country field of the Hwaiyuan Station in China, there are two church sessions at the Ken village and at Mengcheng. These two sessions have their own pastors, while evangelists from Hwaiyuan seek with them to cover the territory for which they are responsible, an area larger than the state of Connecticut, with a population of over two million. From all over China the testimony is uniform that the bitter anti-Christian feeling of a few years ago is gone, and that the hearts of the people are open as never in the past.

In Japan also a new sense of religious need has developed which is expressing itself in revival movements in the old religions. As the head of the Bureau of Religion in the Department of Education recently declared, "We are passing through a time of suffering and hardship, and at such a time the human heart turns to religion for comfort and guidance. There can be no doubt that the nation is once more turning its heart toward religion." And Mr. Yamamasu, an official of the Department of Education, representing the Minister of Education, declared at the recent annual meeting of the Church Federation in Japan, that "although the age of persecutions has passed for Christian evangelists, the day of difficulties has not passed." And he went on to point out as one of the great difficulties the vast need of Japan today for a new spirit of hope. "Our nationals are problem weary," he said. "Nothing can change this fatal psychology except religion. We must look to your religious work to instill a more wholesome and heartening spirit into our people. Unfortunately, although Japan is a land abounding in religions, the vital influence of these religions on the national life is less than is the case in some lands of the West. The government is helpless when it comes to changing the spirit and psychology of the people. You religionists should not wait and take the lead from the government, but lead out on your own initiative and in accordance with your own faith and convictions."

It is not possible to exaggerate the influence which the Christian missionary enterprise has exerted in its moral and social and political fruitage. But the center of its power is in its central evangelical message, and what is needed at home and abroad is a new flame of faith and love burning in Christian hearts, kindled by Him who is the Light of the world, and shining out from Him on the whole range of life the world around.

THE VALLEY AT THE END OF LIFE'S PATH

By the Rev. George H. Turner

The valley, from afar, seemed whelmed in gloom.
When nearer seen, the path traverses dark
And sombrous shadows, where I, fearful, mark
Veiled, awful figures lurking; and my doom.
But One comes to me, saying, "Take my rod—
My rod and staff will comfort while you go
Through these dark shadows, where stark terrors show."
I reach the hand of faith, and take—from God!

Then through the darksome shadows I advance,
Fearing no evil, strong in faith and hope;
Encouraged thus, with trust I brave the dread,
Portentious presences, and, with faith's lance—
With that tried rod and staff—will with them cope
And safely pass the valley of the dead.

History Congress Held at Ankara

DR. ELEANOR I. BURNS, Vice-President of Istanbul Woman's College, writes concerning the History Congress at Ankara, the capital of Turkey.

Inspired by the genius of Mustapha Kemal, President of Turkey and under his leadership the Turkish History Research Commission gave its report at a History Congress held at Ankara in July. This Commission appointed by the Ghazi soon after the Kemal movement in Turkey, has produced a four volume World History dealing with history from Prehistoric times down through Ancient and Medieval to Modern History, a book which for the first time views events from a Turkish point of view. The history presents as its main thesis, "The Turkish nation is not only a plane tree, but a nation with roots reaching down into the deep past." The Ottoman period is drawn to the background, considered a short period of temporary retardation, emphasis being put on the great age of the Turkish race, with a history reaching back to the beginning of the Aryan Race in its home in Central Asia. This emphasis on the exploits of the Turkish people in the past, their greatness, capacity and power gives a clear picture of what can be accomplished in the present and in the future. This dynamic is exactly what the Ghazi, Mustapha Kemal Pasha desires to produce, for to quote from an editorial in one of the leading Turkish papers, "The realism and positivism of the Ghazi forces him to link the past with the present and to challenge the nation to make the future equally glorious. The Ghazi observes history from the standpoint of the present, and according to the present, draws meaning from it. The consciousness of a great history gives life to the conviction that great things are possible in the future because they have marked the past."

Believing that this challenge for the future, is the real meaning of history the Ghazi has led in the preparation of this new history, and the next step was the use of the book as a text book in all schools. Therefore it was a natural move on the part of the Ministry of Education to state that henceforth all history was to be taught in Turkish, to Turkish citizens, these four volumes being used as the basic text.

Dr. Burns quotes from the daily Istanbul newspaper, "The findings of the congress are of great importance and the results can be considered from two points of view:

1. The complete change produced in the interpretation of Turkish History.
2. The establishment of a new theory which completely upsets existing ideas as to the role the Turkish

race has played in history and to the effect it had on world civilizations.

"Since history is the basis of national education, it is inevitable that it must be viewed with our own eyes. If Turkish History is not presented from such a national angle, we shall be deprived of a powerful dynamic in the creation of ideals that will motivate the youth of Republican Turkey."

"We know that some contemporary nations have exaggerated and altered the facts of history in order to idealize their country. Fortunately we have no need for such distortions or exaggerations, for all we need to do is simply pierce the curtain of ignorance, and let the real facts of our glorious past speak for themselves. For this reason we are sure we are not mistaken when we state that the greatest result of the History Congress is the change it has produced in our historical view-point."

"History, however, is a comparative study, and from this point of view also we do not need to be ashamed of the part we have played in comparison with other nations. The case we can present for the effect the Turkish race has had on world civilization is based on sound arguments, supported by statements of European scholars. According to this thesis the Turkish race is centuries older than any other race, and it is from its civilization that all other civilizations have sprung."



Roumanian Students at the Woman's College

New President of Athens College

Homer Woodhull Davis was appointed President of Athens College, Athens, Greece, by the Trustees of Athens College at the last annual meeting. Mr. Davis is a graduate of Hamilton College in 1916 and graduate student of the University of California. He received a Master's degree at Hamilton in 1930.

Mr. Davis spent five years in Istanbul—three as Instructor of English at Robert College and two years as Assistant Professor of English at the Istanbul Woman's College. In 1925 he became head of the English Department of Athens College; since 1927, Principal of the Preparatory Department, and Acting President since 1930.

The Choremi Assembly Hall, which completes the north wing of Benaki Hall, was finished in the early spring. It is a beautiful room, simple, dignified, constructed according to the plan designed by Mr. Costas Sgoutas. The main floor is furnished with three hundred and thirty auditorium seats imported from America, and lateral galleries provide seating capacity for two hundred and fifty. The carefully planned indirect lighting system is strikingly effective. The spacious stage providing excellent facilities for dramatic performances has been supplied with the most necessary equipment.

The fourth commencement was held in Choremi Hall which was dedicated on that occasion. The religious service was conducted by His Eminence, the Archbishop of Athens and of all Greece, assisted by the priest of the parish in which the College is located. Mr. Delta



Homer Woodhull Davis

announced the appointment of the President of the College, with the title in Greece of Director, and made the formal address of presentation of Choremi Hall. The marble dedicatory tablets, one bearing an inscription in Greek, the other opposite it in English, were then unveiled. The English inscription reads as follows: "To Honor the Memory of Emmanuel and Virginia Benaki, this Assembly Hall was erected by Constantine J. Choremi, 1932."



Mount Pentelicus viewed from Athens College

CURRENT TOPICS

Notes from the Turkish Press

The following is an important article by Yunus Nadi, the well-known editor of the daily *Jumhuriyet* at Istanbul, regarding the American Institutions in Turkey. It is well worth careful study:

FOREIGN SCHOOLS IN TURKEY

Jumhuriyet, February 5, 1933.

"Our attitude regarding this question is definite: we have no objection to the continuation of the foreign schools or the opening of new ones provided they are not opposed to the secular principles of the Republic. We are inviting teachers from France for our *lycées* at Galatasarai. Without hesitation we recognize that the opening of a secular *lycée* where courses are offered in French will be a service to the country. Our conviction is the same with regard to schools that may be opened in English (British or American) or German languages. These special schools shall be controlled by the Ministry of Education, and follow to the letter the program prepared by it. Therefore, we cannot imagine any objection to the increase of such schools in our country.

"However, there is the question of the foreign schools in the country and this question is arising out of the activities of the present foreign schools.

"Once in a while it is reported that in a certain foreign school, children have been taught religion, or that there has been a desire to do so. People do not cease talking about similar incidents occasionally. Our new régime believes that secularism is the most modern principle, therefore, no matter how much we favour the foreign schools, we can never stand any movement that disturbs this principle of the régime. While in our own schools we are so attentively applying the principles of secularism, naturally it would be impossible for us to allow religious propaganda by the foreigners. This aspect of the problem is not a school concern. It is the question of keeping secularism on a safe ground. We were thinking that those foreign schools which remained in Turkey would have the courtesy and obligation to respect this principle.

"As a matter of fact, however, these schools have decided to follow one of two alternatives: either to teach religion or to leave the country. We would ask them to stay, conform themselves to the laws, regulations and traditions of the country, and continue their work. We would make this request especially to the leading institutions, Robert College and Girls' College at Constantinople.

"The history of the American schools and other philanthropic

Moslem world under the title of *Tariq ul-Khalas*. The previous year he had also put through another edition of August Hermann Francke's *Prima Doctrina Christianae elementa*, entitling it, *Fatihah at-Ta'lim an-Nasrani* for use among "certain Moslem nations." Then in 1735 he turned his attention to the Jews with another edition of Pocock's translation of Hugo de Groot's *De Veritate Religionis Christianae*, Book 5, thus having a companion volume to his 1731 treatise, only this time it was destined for use among Oriental Jews, but still in Arabic. Three years later again Callenberg reissued the third book of Thomas à Kempis' "Imitation of Christ," which had been translated by Thomas Haemmerlein after the edition by Coelestine. This was "*in Arabicum sermonem*," and ran to two hundred and sixteen pages.

It was not till after these endeavors to preach the Gospel along various lines by the printed page, controversial, doctrinal, devotional, instructional, that Dr. Callenberg devoted his attention, as we have seen, to the New Testament. Even then, however, he was not satisfied, for up till 1758 we find him editing or supervising the printing of books in Yiddish, Modern Greek, Dakhini or Western Hindi, (a "form of Urdu used by Mohammedans in the Deccan, and is spoken in Southern and Western India"), Persian, Syriac, and Nogai.

Perhaps this will give some idea of the extent of Dr. Callenberg's Literature Bureau. Most of his work was in the New Testament, chiefly the Gospels, though for the Moslems using Dakhini he supervised the printing of the Psalter, Daniel (including the apocryphal chapters) and the early chapters of Genesis. The main point is his interest in Islam, and the intense conviction that literature was a good missionary. Other lessons to be learned from his career will probably present themselves to those who have scanned the foregoing pages, and we will content ourselves with the quotation, *O si sic omnes*.¹

Oxford, England

ERIC F. F. BISHOP.

¹(The above information has been obtained from the Catalogue of Printed Bibles of the British and Foreign Bible Society and certain works of Dr. Callenberg in the Bodleian).

institutions in Turkey has been ambiguous in the past. Is it not surprising that a country like America, which is called the New World, and counted as one of the most progressive and democratic countries, should attach a religious character and purpose to its philanthropic institutions in Turkey? This is one of the things that is most puzzling to us.

"In the period of the Sultans in all parts of Turkey there were adherents of other religions than Islam. The Americans won converts to their religion of Protestantism from these non-Moslem elements. American benefactors must have thought of gaining the keys to paradise by the conversion of Armenians and Greeks to Protestantism! Among the documents discovered at the closed college of Merzifoun, there are evidences which indicate that these American missionaries have examined and studied the question of winning the Moslems to the Christian religion. These missionaries have seen that it is difficult to convert Moslems to Christianity, but not impossible! They have seen that the work will require long time and effort.

"Moreover, we are sorry to say that it is a historical fact that the education of the American institutions has played some part in the development of animosity between the Greeks and Armenians on the one hand, and the Turks on the other, which has led to such disastrous ends.

"Our aim in mentioning these things is simply to illuminate the path in the future.

"Robert College, the Girls' College, Smyrna College, in short all the American institutions in Turkey can carry on only by putting aside all these secret purposes and by working only for the purpose of pure education in a country whose policy is secularism.

"The administration of the two great American schools has lately been entrusted to Dr. Monroe, whose experience in knowledge, virtue, and scholarship is well known not only in America but the entire world. It is very desirable that these schools, with accelerated power under this respectable personality, should identify themselves with the new requirements of Turkey and follow a pure objective. We can expect this position from the great ability and virtue of Dr. Monroe.

"It is not our business to tell the way in which this position should be secured. In the first place this idea must be accepted, and secondly, the factors for the application of the idea must be willingly and sincerely put into practice. Naturally this requires the clearing up of the institutions from some elements whose mentality has been evident from the experience of the past.

"We are not setting forward these thoughts in favour of or in opposition to anyone. Perhaps our primary concern is the honour and peace of the American institutions of culture in Turkey; and our secondary interest, the advancement of relations between the Americans and the Turks."

DESIRE FOR STUDY IS GROWING

Jumhuriyet, January 3, 1933.

"The primary education curriculum of the ministry has been carried on with perfect success in Constantinople. So far as

primary education is concerned Constantinople has reached the standard which is to be desired for all other towns. While the number of the children of the primary schools was thirty thousand, as a result of great efforts the number has risen now to 58,000 in the Turkish schools only. When to this number is added those who attended foreign schools and minority schools also, it is estimated that the children in the primary schools constitute 10% of the population of the city.

"In the time of the Constitutional government only five primary school buildings had been built, whereas in the time of the Republican government 59 such school buildings have been constructed.

"It has been observed that many poor children are attending school from morning until noon, or from noon until evening, and selling papers during the rest of the time to earn their living.

"The municipality will open at Galata a home for the neglected children and in a few years all those children who are of primary school age living in Constantinople and spending their time in shops from morning until evening will be compelled to go to school by police force."

WHAT GAZI HAS DONE FOR CHILDHOOD

January 10, 1933

"During the last ten years the Turkish Association for the Protection of Children under the patronage of Gazi Pasha has served children in 480 centers of the country in the following ways:

It has taken 11,803 children under its care.

It has given milk to 72,475 children.

It has distributed shoes to 174,149 children.

It has bought caps for 7,385 children.

It has supplied 14,303 children with school articles.

149,137 children have been given medical treatment.

5,071 children have been helped in cash.

34,503 children have enjoyed baths.

263 children have been circumcized.

1,512 childbirths have been attended by midwives.

5,456 children have been located in schools and other institutions.

52,622 children have received help in various other ways. The total of those who have received aid one way or the other 600,580."

OUR LANGUAGE IS TURKISH, OUR RELIGION IS TURKISH

Jumhuriyet, January 2, 1933

According to the Pentateuch, Yahwe is the God of the children of Israel only. All the prophets of the children of Israel have thought in this way, and supported this cause.

"The great Mohammed did not apprehend God in the narrow Jewish way. That is why Allah is the Lord of all. And on this ground I doubt whether such a verse as, 'I sent you my commandments in Arabic so that you may understand them,' has originally come from Mohammed. Otherwise it would be necessary to admit that the Quran and Islam are for the Arabs only.

"I recognize Islam as the universal religion. On this ground I am convinced that the Quran must be translated into the languages

Turkey Association in all schools

● however should unto your approved wisdom the great and general neglect of this Kingdom in its propagating the glorious Gospel in America, a remote part of the world.

● Indeed the undertaking of the work is in general acknowledged pious & charitable but the small prosecution that hath been hitherto made of it either by us or by others, having as

● yet never been generally undertaken, in pity of man's souls, but in hope to possess the lands of these infidels for gain by commerce, may well make this and all other Christian Kingdoms confess they have been exceedingly remiss in the performing this so religious & so great, so necessary & good work. When a Kingdom begins to be overlaid with a multitude

● of people as England & Scotland now be, to have a convenient place where to send forth colonies is no small benefit; and such are the North & North Western parts of America between

● the degrees 25 and 45 of N. latitude which at this time do seem offer themselves unto us, to be protected by us against the known cruelty of the our - War approaching Spaniards.

● "A very large tract of ground, spacious, healthfull, pleasant & fruitful, is not only

off, but is abundantly provided of all things
necessary for man's sustenance - corn
grass & wholesome cattle in good compe-
tency, but fish, fowls, fruits & herbs in
abundant variety.

"Approved by a large number of Astronomers
men ... (names). The nation made by
Doctor William Castell, for propagating of
the blessed Evangel of Christ our Lord and
Saviour in America, we conceive in regard
to be most pious, Chth. & charitable & therefore
worthy to be seriously considered of all that
bore the glorious name of Christ and are zealous
of the salvation of souls which are without Christ
& without God in the world. Considering the opportunity
& fit season, the instrument & means, & all things
necessary for presentation of so pious a
work, to be considered by the wise lawyers of
Churches and civil factors whom God hath called
& enabled with piety, prudence & grace for
matters of public concernment & of so great
importance; & beseeching God to bless all their
consultations & proceedings for the advancing
& establishing of the Kingdom of Jesus Christ

Alex. Henderson

R. Baile

Eslopie etc

Californian - End the Centre - and man

End seeking man

Obvise the dead - 135

Vertebrate subjects. Buckner to Bostad

Colony on "Marathon"

The Bible - Ch I. See J. A. Thomas

The catechisms. Gen. Brewer. H. S. D. Jenkins

Our home. Prefers Green, or Mt. or John

8. The aids & long influence

On our American experiment

The success of its failure.

Boston's estimate to Pro 327

9. The costly & foreign missions.

A. Briggs' aid on the costly. Presd. Rev. Jan 80.

Petition signed by the clergy, deacons and

presented to Parliament 2 years before

the end of the costly.

"A petition of W. Castell, Exhibited to the High Court of Parliament near Assembled, for the Propagation of the Gospel in America & the West Indies & for the settling of the Plantations, which petition is approved by 70 able English Deacons, also by Master Alexander Henderson and some other of the ministers of Scotland. 1641.

"The humble petition of Wm Castell, pastor of Carleton Hall in Northamptonshire, for the propagating of the Gospel in America, in all humble

Westminster Assembly 300⁺ + Canon.

1. The Annals celebrate in 1898. Jackson, MacCallis, Kerross, Duff, Beamer, Eaton, Roddy, S. et al.
how 45 go later? Arby. 1643-1648. 5 yrs/1 wk.
Attendances.
2. Origin of Assembly
3. Constitution - membership 83. Personal
Laymen in Assembly, 83, 153
The Great eye 77
4. Character and proceedings.
A human crowd - long seated
Courtious
No heavy vote
Selden - Ellipse 31 "Cord."
5. The five fold product. Single 330
Directory for further worship
Form of Service
Confession
Catechisms
Prayer
6. Some of the issues
Ejus copy 71, 132
Doxa or psalm 152
Orders 184 banning
Tolerance 139 Wacabry
7. The great ideas
God as King over all. Temple. Tabernacle

Electon sermons
Account of some 50 or more
clergy, clergies
Darius Spring
Ebenzer Prime
Wm Darnment
Darius Bright
Ezra Dyer
Benj. Darnment
Sam Keckland
Jas Gatherspoon
Ezra Dyer.

But for the clergy "the result would
have been tolerably different" "In every
great little valley, suggested work
in the the pastor had taught the doctrine
of freedom, provided the acts of the
state to oppression"

Mass. election sermons. "In 1773
the sermon was preached by Charles

Albany's Only
"Garage-IN" Hotel



HOTEL

WELLINGTON

ALBANY, I. N. Y.

Declarer from Rev. Xai. 4 in which he
wants the obj. the remainder should not
be added in public, & which he conceals
its force in - more local matters, he
boldly asserts that it is their duty to
interpose when the liberties of the land
are assailed, not only for the sake of
their own posterity as well as that of
others, but because "when the civil rights
of a country receive a shock, it may
justly render the remainder of the people
troubled for the safety of sacred privileges
for religious - liberty is so beloved and
sacred, that if one falls it is not to be
regarded that the other will continue"

Patriot Preachers of the Am. Rev.

"The serious assertion that 'the
preachers of the Rev. did not hesitate
to address the great political & social
needs of their day' demands a support
which nothing but the reproduction of
their strong, practical appeals can give."
Foot:

Jonathan Bayles 'The Down Broken' in
Refuge & Song, etc.

Historical sketch an antidote to
Joyous in the time of the
David Lyndon before Mass. Cong. in
Frank. Co. compiled by Wm

John Rodgers in 1783 the divine good-
ness displayed in the Am. Rev.

Col. Nathan. Mr. 48.10 Counsel be he that
shall the work of the Lord cheerfully and
counsel be he that shall the work his
and his hand.

"I pleased to show that God requires

a people struggling for their liberties
To trust such of the community who
will not join them as you even
miss out to regard them as un-
worthy the privileges of society."

The Clergymen & clergy of the Revolution
Feb. 1861 Preface. "This division of
the mind from America to the present
is especially needed in the present
times. Intemperance & immorality were not
delivered up from the frontiers that were
considered as. Persecution & humbly will go
farther than either & whether the State here
as it did in the Rev. to the Church as its
strongest support or not, as may best
assured, of its progress do not dare to
whether success or may achieve and
in the end prove a sad failure."

Bushnell to C. G. Bartol March 29, 72

● I have a certain pity, as I read, for what I should call your unostentatiousness, I think of an egg trying to get on without a shell, and it seems to me a rather awkward predicament. I am very fond of liberty, it is true, but I should not like to have the entire world fast of it, even if it were given them to go by their inspirations. Sublimity and grandeur are good, but I like to have some standard forces to which I can adhere when I get tired" p. 526.

From Byrnes "Stanzas"

For his Religion I was fit

● To match his learning and his wit:

"I was Presbyterian true blue

For he was of that stubborn crew

● of Errant Saints, whom all men grant

To be the true Church militant."

1550-1650

Elizabeth

Edw. VI.

Mary

Charles I.

Cromwell.

Shakespeare

Spenser

Wilton

Dryden

Bunyan

Hampton

Pym

Deane

Herbert

Crabbe

Vaughan

Drake

Howard

Bacon

Locke

Wallace

James I.

Fuller

Drake

Raleigh

Hooker

Baxter

Jo. Taylor

John Frey

Ridley

Lalimer

Crammer

John Knox

Aug. S. Dany

Coke

Valliers

Leat

Mohr

Elbert

Fennel

Weston Isaac

Hudson Henry

Justus Vasa
Akbar the Great
Coburg
Louis XIII
Champlain
Richelieu
Jes. Calvin

Tercentenary of the Continental

Assembly.

Address for Presbyterian
Theology Seminary

Chicago Apr. 28, 1942

1. Inadequacy of the present curriculum
2. Study of the Bible as a requirement
3. Conf. on Applied Ethics
4. Consciousness & the Confusion
5. History of the Bible - last books & words
6. Homiletic Case studies
7. Devotional accounts, devotional

The Van Curler

Schenectady, N. Y.

"STOP AT RECOGNIZED HOTELS"



The Van Curler Schenectady, N. Y.



THE GATEWAY TO THE WEST

- The Study Seminars have done their job better judging by results than Great Peace and Amrop. or the road. & law schools.

Researcher. Shorter runs of chapters. Congress & the Courts

Other ~~seminars~~ have shown

Forced their laurel, sup-critical, men. Perhaps too deep credit for this best

Coincidence of intellectual analysis (not incaptivity) ^{humanism}

Cost theory, train or award of train deeply informed by ^{materialism} ^{ambition}

Compared over issues of applied Christ, Pacifism, Economics ^{a too forensic & theoretical}

Deeply concerned over these questions

Keynotes of Bible study, right reading

Subject questions, available.

Community servants.
- The central note of Confusion and Concern had more so than economics & statesman

The pain of Confusion - Balance what ^{language - then show}

The Seminar's business is to clear not create Confusion

As to religion, Christianity, Conscience, man, (inc. humanity - hotel & entertainment)

The People - (Confusion as to Kingdom of God, Let Seminars focus to them widely)

As to the function of the Church. Royal order, to justify some, economic questions.

As to the Chm. message - by Saratoga list. ^{R/S. Hollick}

How - by making men think. Schweitzer.
- What is the business of the Sem.

 - Do provide great teachers, and the atmosphere they provide Christ Study. Rahn
Gann, Barn on Carion.
 - Do provide men - in action here. Paul "I know a man in Christ"
of right ideals of the country. Richards, Babcock, Ch. Katherine Zimm.
also read & think. Howard Parker
also provide Christ Stagen, Kingly.
also see their opportunity when they see. Allen Berman, Eversley

3. To develop spiritual leadership - The facts on the train

Do we need leaders - or followers "Be not called leaders" Matt. 23: 11 f. x.

What is leadership

Men who can feel the hungry souls. H. W. Meyer.

Men to whom Christ is what he was to Paul. Schweitzer

4. To provide ministers Parson

The minister as a servant: Acts XIII, 5 Verse in N. D. Pastor "Keep thy" J. XX

As a preacher: "I preach Christ" St. Ignace Lyons to Paul Thoma Spirit

As a teacher: i: student of Bible, the heart, life, Christ. Paul 2d Thoma I. 2. 7

As an evangelist: "I persuade men" "Do the work of" Phil. 2

How key to life + word work and vital in Seminary

How can we find. Caird. F. Alexander foundation

For the work of the Church in the world. Eph. IV, 12

We are to see that the fires
that burn on this earth
often shall never die to rest
Had no child that face -
that of our heart every time -
The least the Sem

After all I visit the Seminary. It is the men who can show
can do is not to lead them, to let them become their full best selves, the Sem.
have a right to expect of the Church that the Ch. will send them the best

"The remembrance of Christ, which must come will be a return to the immediacy
of the intimacy of the faith of early Christ" p. 356

Three things make up the power of Paul's thought. These belong to it a depth, reality which
lay their spell upon us; the ardour of the early days of the Christian faith kindles our own; a
direct experience of Christ as the Lord of the Kingdom. His words from us, exactly as to follow
the same path.

Paul leads us out upon that path of true redemption + hands as our,
Jesus Christ 3 p. Schweitzer

come hate with positive goodness. Religious and civil liberties are sacred. Whenever intolerance, gossip mongers, peddlers of suspicion rear their ugly heads, we must keep our balance, never join the mob. The rights of the individual must be protected. There are capable arms of the local and federal governments assigned to that job. Hysteria has no place in the pulpit or pew.

Spiritual challenge, fellowship and comfort, a place of refuge for all sincere people, is what our Church must be if we are to be true. We must respect the honesty of everyone until proven otherwise.

The pulpit must not become a war drum. We get that from every paper, magazine, radio and rostrum. Of course we expect to hear officially about the great work and needs of the church, the boards, the seminaries, the work of chaplains and those in the defense industrial areas, and the challenging opportunities and requirements of the Presbyterian World Emergency Fund and related enterprises.

People go to church, in the main, for recreation of spiritual power, for companionship with congenial people, for service in worthy enterprises. Please give us this help, in plain, simple terms, honestly expressed and backed up by righteous, balanced living. Many come hoping that they will be invited from the pulpit or in person to join this fellowship, but go away hungry for no one has hinted to them that they might be accepted or that the church needs them. A public invitation should be made in some manner at every regular worship service.

The leadership of the church in today's crisis is needed in a unique manner, perhaps greater than ever before, because we are in war against un-Christian opponents of tremendous power. The tendency is that the one side will be drawn down to the level of the other. "You cannot keep one man down without staying in the ditch with him" said Booker T. Washington and that may be as true in this war as in the slavery of another sort.

ROBERT E. SPEER, Lakeland, Conn.

Secretary-Emeritus, Board of Foreign Missions
Ex-Moderator, General Assembly

What is the *duty* of the Church in the present crisis?

1. To proclaim the law of righteousness and justice as binding on nations as well as individuals.
2. To discountenance all compromise with evil and all appeasement of wrong doers.
3. To discourage all vain boasting and foolish predictions.
4. To continue to proclaim human unity and to denounce all denial of it, by false nationalism and racialism.
5. To bind our own people together in unity and concord, to condemn all selfish exploitation in the interest of any class or group, to continue to call for the substitution of cooperation for conflict in industry and all of life.
6. To foster indomitable resolution in the nation to find an end to the evil forces which are destroying peace and brotherhood and to secure and guarantee a just and enduring settlement of the present issue for all mankind.
7. To keep the spirit of our people clean and true, free of all vindictiveness and hate except against falsehood and cruelty.

8. To lead the nation to put its trust in God, to seek to know and to do right as His will, and to preach Christ faithfully as first the King of Righteousness and after that King of Peace.

JOHN TIMOTHY STONE, Chicago

President-Emeritus, Presbyterian Seminary
Ex-Moderator, General Assembly

The duty of the Church just now in my judgment is to stand unitedly and openly for the great spiritual truth of liberty of conscience and freedom of conviction as evidenced so clearly in the teaching of Jesus Christ and His followers.

Our very faith is solely threatened in the wicked affront of men of the stamp of the dictators. Their perfidy and flagrant falsity and hypocrisy demand the language first expressed in the sentence of "the whited sepulchre." But without personal bitterness or hatred we should now preach as never before the saving personal power of the Christ and that only in Him can Christian character live and grow.

The world does not need religion so much as a personal faith of men in a ruling and victorious Christ, and that He can now meet the problems of the suffering world with His message of peace and good will.

CHARLES J. TURCK, St. Paul

President, Macalester College

The minister in time of war as in time of peace must preach the Gospel of our Lord and Savior Jesus Christ. In my judgment, this includes the attempt to set forth principles of that Gospel in their application to the moral, social, economic, national and international problems of our time. The greatest of these problems is the present world war. On this issue as on all others, the minister should speak in good conscience, but he should seek all the enlightenment that the experience of the past, the history of the development of human society, and a reasonable expectation of the probable outcomes of this war can bring him.

I have never been a pacifist, because having been trained in the law, I know the part that force has played in the development of society. When force is attached to law, nearly all men find it good. Unfortunately in the field of international relations, we have no prevailing system of law to which force can be attached. I most earnestly desire that some system of world-wide law will be established to which force can be attached, and that force will have the same approval of Christian men and women as we give now to our police or to any disciplinary authority. Until that system is set up, as it may well be after the triumph of Britain and America in this war, our nation must use the instruments of war to defend itself and to make possible this new free world wherein justice can be administered according to an enforceable system of international law.

Pacifists in the pulpit who ignore these elementary principles of human society and preach doctrines that logically justify anarchy should weigh the harm they do the Christian Church. They remove it as a source of immediate strength and practical guidance to men and women facing the fearful sacrifices of war, and they change it into a place of unrealistic philosophy quite

different from the historic attitude of the Presbyterian Church and of Presbyterian men and women. I do not question the duty of the pacifist to preach the Gospel if his conscience dictates and his intelligence authorizes him to do so. I do urge him to reconsider his position in the light of facts which he could not have contemplated when he made his first pacifist declaration. In days of security, the preservation of that security in peace seems a worthy and practicable ambition. In days of strife, that ambition may imply the surrender of some things more precious than peace, justice and mercy and integrity.

To wage war in defense of these qualities has always been regarded as a Christian purpose. If the Church abandon that view now, who will strengthen those who at the risk of life itself fight to keep justice above injustice, mercy above cruelty and integrity above dishonor? Let those ministers also speak in good conscience who are the servants of righteousness and who understand that peace is a consequence and not a cause.

JOSEPH A. VANCE, Detroit

*Pastor-Emeritus, First Church
Ex-Moderator, General Assembly*

The "Duty of the Church in the Present Crisis" is to furnish Christian man power to make it another chapter in the victorious on-going of His Kingdom of righteousness and peace and love.

To this end, it must fasten the eyes of men on Christ's face and turn their ears to His address.

The church must demand absolute surrender of self and substance to His cause.

It must steady the fearful with His "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

It must support the "powers that be" as ordained of God for the punishment of evildoers, and for the praise of them that do well.

But amid all strife and confusion, it must proclaim "the goodness" of a Redeemer who can change tyrants into benefactors and lust for power into love for the lost.

The church must help in every way possible to beat Hitler and Mussolini and Japan in fighting; and when they have been beaten, never to curse the world again with their cruel lust for power, the church must show the conquerors how to make a peace under the leadership of that Prince of Peace who was heralded of Bethlehem by the Christmas angels.

E. GRAHAM WILSON, New York

Secretary, Board of National Missions

The duty of the Church in the present crisis is the same as it has been in every age—to proclaim Christ as the way of life and as the Saviour and Lord of life. The Church should be concerned primarily with spiritual truths and forces. In these days men and women will need spiritual reinforcement, and they will look to the pulpits of our nation for that undergirding.

The Church cannot bless the war. It cannot call it holy for war is never holy. It is a manifestation of sin. One cannot reconcile war with the teachings of Christ. So the Church should not become a recruiting station for the agencies of force.

The Church should strive to maintain unbroken the Christian fellowship of all believers. All may not agree in their attitudes and responsibilities toward the present crisis but there must be a real fellowship of all Christians for we are all members of the Body of Christ. In this Body are those among the nations with which we are at war. For them we should pray and think of them in love.

The Church in the present crisis should present a practical service to those in need. We cannot live in ease and plenty while millions around the world are suffering and keep our religion. The Church will be challenged to service as never before and our pulpits should call the people to give of themselves and their means to the point of real sacrifice.

The duty of the Church is to keep clear the eternal things—God, truth, purity and love. War is temporal—God is eternal. The ways of men will pass—the realities of the spiritual life will abide forever. The supreme responsibility and opportunity of the Christian minister in the present crisis is to help men and women to "see the stars which were here before the storm and will be here after."

CHARLES F. WISHART, Wooster, Ohio

*President, College of Wooster
Ex-Moderator, General Assembly*

We are in the midst of a cosmic storm, and it will do very little good for the pulpit to debate questions of theoretical pacifism or to continue discussion of outworn subjects like isolationism. I consider that the Church should bring a message of hope to deeply discouraged people; preach immortality in a world where so many boys are going down to death; preach repentance for national and individual sins; endeavor to safeguard the people from the spirit of hate; and prepare the minds of men for a better world that I still believe lies ahead. With nearly four-fifths of the human race now united in military cooperation, it is not too much to believe that, after the storm is over, these peoples, taught by the tragic lessons of the past, will somehow get together to make a recurrence of these tragedies impossible. Whether by the League of Nations, by Mr. Streit's "Union Now," or in some modified form of these projects, it is my fervent hope that there may ultimately be a closer union of peoples dedicated to freedom and the right of men to live decent lives, undisturbed and unmolested. We must first preach the immortal assurance for the individual, and then the Kingdom of God that lies ahead for human society.

"We think we must climb to a certain height of goodness before we can reach God. But He says not 'At the end of the way you may find me'; He says 'I am the Way; I am the road under your feet, the road that begins just as low down as you happen to be.' If we are in a hole the Way begins in the hole. The moment we turn to walk in the Way, we are walking in God. The moment we set our face in the same direction as His, we are walking with God."—*Helen Wodehouse.*



FOURTH AVE. AT SPRING
SEATTLE, WASHINGTON

Have an army message? What shall we preach?

Also that any minister needs to ask this.

1. Preach Christ

Paul, St. Paul's Epistle

Yes - but what does this mean

1. Christ as a historic human person is not essential to a theme. Conf. - some years earlier
Barthelme's

2. Christ as a cosmic figure Colossians,

Letter of Paul to the Romans.

St. John's Gospel - John's Gospel

3. As the answer to our problems

1. Whether righteousness or peace is first

2. Whether salvation or redemption is the proper
concept. Law-right redemption is a divine mystery

R. C. Thompson

3. As to the peace & character. + what kind of parables
can share here. Pro. X

4. Sal. Gey. Parables of the - "

2. Call men to repentance & conversion - divine

to come and follow Christ.

Repentance = change. Alfred Ross's hymn

3. Final Chr. teachings especially relevant

to help beyond.

1. Christ's power to keep us in temptation. To restrain

2. Resurrection - power to achieve

4. East - France & the Japanese posture
his sovereignty, his sovereignty. "along by" might be an error
his sovereignty, also, careful responsiveness & human freedom
his dependence on us!
response in war!

5. East & West comparisons

2. The task of human unity, the facts, the consequences.
Berak! Illusion.

1. The task of human unity. Anthropology. But with ^{debates} Carol

3. The continuity of Christ's thought - Part II
But because of the dispensationalists

6. The great range -

by Dickens book.

Yucca Cereus

AFTER FIVE DAYS RETURN TO
HOTEL SCHENLEY
OAKLAND STATION
PITTSBURGH 13, PA.

100th Anniversary of the

1. The small beginning - the overland hay cart at age of 14
Oh it is only a small thing!

2. The conditions of his progress. Born 1821
The remote farm at Acland - To Greatly. Ministry?
Poor the country conditions - To the world growing better?
Temple: Blackmore p. 12
at Hudson.

3. Do Bridgewater in 1836 - age 15.
Do Adams - a doctor
Convent in Cong. Chapel in 37
Temple's influence.

4. Do London in 1841 - age 19

Do the church & progress - Salary £40 a year
The drooping business - hours, living in 140 employees.

The force beginning June 6, 44 - 12 years even

By '49 a number of branches, societies. Annals diary and
living Aug 19, 47 "I do solemnly declare from this evening
to give myself unreservedly to this Assoc. to live for the pros-
perity of the Church. I do thank God for having called me
by His grace & do thank you temporarily. I do desire to be
very low at this point for all His exercises. I thank you
for the determination of His living as to be washed away
the young even of the world and now. I do, I pray thee
to give me from this hour a double portion of Thy
spirit that I may so labor & work in this Thy cause
that every enemy shall say he converted & saved"

Methods, Misses, Texas. Annual for 1849 and in
Eastern Shore Cobby (Theology) in the chair. Count for
leading men in 4 years members grew to 1000

Great Exhibition of 1851 and by lectures in Eastern Hall &
nearly 400,000 people & to spread the Gospel idea

In 1852 was in Paris & started a force there. Already
conventions had begun in 1851 in Montreal & Boston
and shortly in Quebec & Calcutta

In 1853 in Paris. Next year Conf. Gen. on 15 English there

5. Shall not trace the world wide development - but before going on to our American history → around say something more about the founder and the foundation principles,

(1) The founder.

Business success.

Personal work 249 like D.C.D.

Social reformer - Trade conditions 257

His resolutions, 177 p.

(2) The foundation principles.

Personal work. Prayer Bible Study.

Object - "to influence relig. young men to spread the Redeemer's Kingdom amongst those by whom they are surrounded"

Among the first rules - "no person shall be considered a member of this Society, unless he be a member of the Chr. Church or there be sufficient evidence of his being a converted character." Another "the object be the improvement of the spiritual condition of J. Am. except in the doctrine and other heads, by the instruction of relig. services among them."

As to membership, the Paris conf. of 1855 voted "the friends seek to receive of an. Chris. regarding from Christ as their God & Saviour according to the Holy Scriptures desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His Kingdom among young men."

As to purpose - to the spiritual and social betterment of the individual - business etc. But the further & deeper determination of work came in America.

The other man to whom the American Overseas wrote -
meant ours most was Richard C. Morse, who
for 44 years was Pres. Sec. of the Int. Com.

Morse was not however the first chairman of the Int. Com.
that was Robert Crundenall, "Uncle Robert".

Olsen's estimate of him - "He was premier Sec. of
the Int. Com. & also its chairman of the Executive ...
(never a deficit in his terms) "Mr. M. saw more
deeply & more comprehensively than most men of
though he did not always ask to see the distant
scene, he impressed me as a man who never lost
his way and, while generally seen somewhat, could
in an emergency, point the way to men who were
in danger of losing theirs. When a world's best
interests or the interests of his work were at stake,
Mr. Morse realized his deep reliability as a statesman
of the truth, threw his diplomacy to the winds &
counselled his straight from the shoulder." Of such
of "the clearness of his analysis, the fairness of his
appraisals & the courage & prophetic interest of
his conclusions & advice.

Began as editor in 1867-71 when he became Sec.
Secretary & Treasurer.
By enormous
his immense service.
Succeeded by Wash in 1915.

7. No part of my purpose to detail the history & development of the Field.
but I would pick out a few significant things.

(1) G. Laguerre's movement.
So began in Egypt.

And then, Dodge, Cooper, J. W. G. ...
to P. G. Kirk Porter, G. H. Jennings. ...
Gauguin
Dodge
Laguerre
Manning

(2) But related to the Church

Members from: Howard Crosby, Cuyler,
Secs. J. J. Hall, Lee, Macky, Deering

(3) Development of temperance & fields.
Four fields - Physical.
P.R. & Student work. Foreign field. S. U. W.

(4) Methods.

Personal work. A. W. C. Taylor

Bible study

Conventions & conferences

Sanctuary

Worshipful. S. U. W.

(5) Personalities

Cookham & O'Brien

Wash & Goodman

Steele & Fisher. S. S. Brown.

Cree, Orr.

8. But more the present problems

Change. In old Sunday aft. evening meetings. Bible classes for
Personal workers. New organizations for women
& new dimensions. In Church work for - ex.
S. School, Evening service & Boy Scouts. Home

Needs - the five points of the Baptist

Deliverance

Personal workers

Organized labor & relations

Student fund

Peace & unity